

MB Design. MASTER'S DEGREE IN ADVANCED STUDIES IN
DESIGN-BARCELONA (UPC /UB)
Design, Innovation and Technology

INTER-MULTICULTURAL EDUCATION FOR CHILDREN

**Cultural pluralism learning for children app
“TRIP TAP”**

Author of the work: Natalia Medellín Márquez
Director of the work: Josep Maria Monguet

2019-2020



Cultural Pluralism Learning for Children

By Natalia Medellin

2020

ABSTRACT

This project began in response to a problem: the lack of cultural awareness in children's education. Nowadays, children live in multicultural classrooms and intercultural contexts. Therefore, they create the necessity to understand the others, and have emotional and behavioural skills promoting acceptance and inclusion.

In order to improve children's education, we can focus in multicultural and intercultural learning methods. Multicultural education is about the 'others', including topics such as culture, history, attitudes and values. These methods reinforce a positive image towards the others and defend diversity and inter-cultural education. This alternative view in children's education is about focusing in how we recognize 'us' and 'the others'. This includes strategies that help to see how discrimination and intolerance are justified and justify inequality, discrimination and exclusion. Also, creates a common space in which every child feels included, reinforcing their sense of community. So, inter-cultural education claims for a diverse society, in which every identity is accepted.

In order to reach these two alternative educational methods, it is crucial to teach and make accessible different cultural knowledge around the world to respect and understand us better. My proposal is designing a way to give children this knowledge through a dynamic and playful way outside the school. Thus, children will achieve different points of view, critical thinking, tolerance and empathy. These will help children to be an active part in their social contexts and create a sense of belonging and acceptance among them, avoiding conflict and becoming better world citizens.

So, through designing a space where children can explore places and cultural differences, they can understand other ways of understanding life. Also they can experience current and ancient cultures through stories, these will inquire the regions where each story is located and creates the notion of how history and geographical aspects impacted each culture. Likewise, they help to understand the effects of migration on cultural identity and the threats that people faced in the past, face in the present and will face in the future.

INTRODUCTION

Trip-Tap is an educational digital platform conformed by a long process of designing and researching , that can be use by children to contribute in their development through cultural pluralism learning. The design of *Trip-Tap* involves a multicultural and intercultural methodology in order to offer a product that is understandable, usable and joyful without stigmas and being diverse. Besides this, there is also a design of an educational methodology which it is use to create and organize the app content.

In this project is important culture, because is the framework that we all define ourselves and it determines behaviors, worldviews and ways of thinking. In fact, culture define characteristics of humanhood such as, customs, traditions, practices, self-recognition, identity, language and lastly, social interaction.

Culture is a group of elements such as expressions, clothes, food, history, values, attitudes, believes among others. This integrates the whole experience of human life and how humans relate with the world. For example, cosmology, rituals, art, believes and ethics. So, the social context and the environment where every human develops determine their cultural identity.

Therefore, cultural education is an instrument to contribute to human development and participation within the society; This starts at home with the relationship between children and their parents, but also at school. Likewise this has an important role in children's cultural awareness because, their social environment will be determined by their social and cultural behaviors.

In order, to develop healthy relationships with others and ourselves, daily behaviors are the key. These are determined by our cultural awareness and emotional intelligence, these will have the power to create a more empathic and inclusive community, where is no space for conflict.

Nowadays, children are exposed to a more open world of possibilities, this means they are permeated by a lot of things at the same time while they are growing. Certainly, since the internet appeared, we have instant information and easier access to communication. In this way, there is a connected and interacted space that we haven't before, so the social environment is always changing because of technology and human development. As a result, humans are adapting to changes, meaning that as a developed society we have to look for new educational approaches for a better coexistence, such as multicultural and intercultural education.

“ The situation is very different today, as children are exposed to other cultures constantly.... Necessitating education in intercultural understanding to strengthen their own culture and to gain deeper understanding of others. ” (DE LEO, J. 2010)

CONTENTS

ABSTRACT.....	3
INTRODUCTION.....	4
CONTEXT, OBJECTIVES AND METHODS.....	7
1.1. FIELD OF STUDY.....	7
1.2. OBJECTIVES AND CONTRIBUTIONS OF INNOVATION RESEARCH	8
1.3. METHODOLOGY AND WORK PROCESS.....	9
THEORETICAL FRAMEWORK	14
2.1. HUMAN DEVELOPMENT.....	14
2.2. SOCIETY AND COMMUNICATION IN A GLOBALIZED ERA:	16
2.3. LEARNING TO LIVE TOGETHER, OVER CONFLICTS	17
2.4. IDENTITY	18
2.5. ETHNOGRAPHY:.....	22
“ THE ART OF DESCRIBING A CULTURE ”	22
2.6. “ EDUCATION FOR ALL ”	23
2.7. MULTICULTURALISM.....	24
2.8. MULTICULTURAL EDUCATION	24
2.9. INTERCULTURALISM	26
2.11. IN EUROPE AND LATIN AMERICA.....	27
2.12. HOMOGENIZATION	29
2.13. CHALLENGES	31
2.14. CULTURAL DIVERSITY IS A	32
“CELEBRATION OF THE DIFFERENCE”	32
2.15. THE DIFFERENCES.....	34
2.16. WHY THERE ARE “SICK MECHANISMS” SUCH AS	35
RACISM OR INEQUALITY?.....	35
2.17. DISCRIMINATION.....	38
2.18. PEDAGOGICAL METHODOLOGY.....	39
2.19. PEDAGOGICAL METHODS	45
2.20. BOOKS	47
2.21. CHILDREN WORLD REPRESENTATION	49
2.22. LANGUAGE OF EXCLUSION	50
2.22. LANGUAGE IS A PEACEMAKER.....	51
2.23. PROPOSALS.....	52
2.23. THE SCHOOL OF FANTASY.....	55
2.24. WAYS TO TEACH CHILDREN TO HATE READING.....	57
(RODARI G. 2017)	57
PROTOTYPE DESIGN	58
3.1. DESIGN & STRUCTURE	58
3.2. WIREFRAMES AND MIND MAPS	59
CONCLUSIONS, VALUE AND SYNTHESIS	78
4.1. ACHIEVEMENT OF OBJECTIVES	78

4.2. CONTRIBUTIONS.....	78
4.3. FUTURE RESEARCH.....	79

Chapter 1.

CONTEXT, OBJECTIVES AND METHODS

1.1. FIELD OF STUDY

The pillars of this project are, innovation in education through technology and collective intelligence. This project research, began imagining future scenarios and selecting solutions to build an innovative project. Therefore, imagining these scenarios we began wondering about situations, that in the present have been changing determining challenges and proposals now and in to the future.

An interest of mine has been always the mix of cultural backgrounds in different places and how this shape different nuances in society. So, my first encounter to a future scenario was about How education will be in the future? Due to nowadays education has been changing in different ways and society also, due to migrations, social problems and political affairs.

Also, through design it is possible to change social problematics, thus I decided that my field of study would be about, cross cultural children and youngsters and the inclusion of cultural education. Exploring further this proposal, the first step was the experience where I found that being a cross-cultural kid or youngster is a more common situation nowadays and it will increase in the future. But, if society is changing also education, where young people is expected to have a good development.

The next step, it was exploring the problem through inquiring about education, for example How can we improve education in cultural aspects? What are the problems and the needs that cross-cultural children and their parents are facing? And so on. Then, ask about the real problem to approach and create an innovative solution for this, in this way I start wondering instead of cross-cultural children, it is a necessity of any children.

1.2. OBJECTIVES AND CONTRIBUTIONS OF INNOVATION RESEARCH

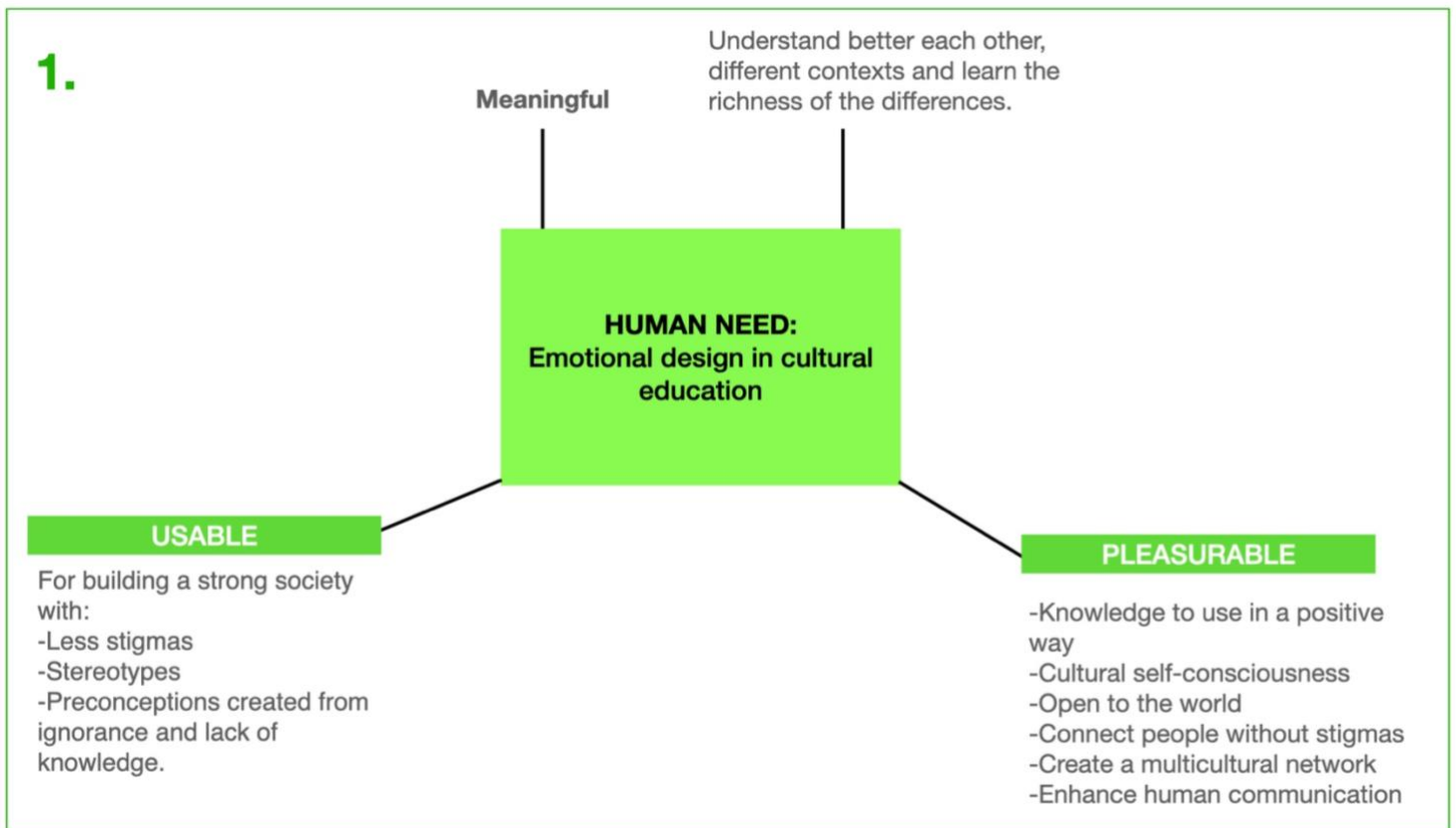
This project has consisted in researching and creating a prototype for an innovative way to use children digital experience, offering a pedagogical product where children can enjoy, learn about different cultures and have new experiences. Giving to children, the right tools to understand and generate critical thinking towards a social environment and situations that children need to confront in their daily life.

This initiative claims for inclusion, diversity and tolerance among children. Thus, I take advantage of two existing educational methods such as, multicultural education and intercultural education. These theories have been developing and restructure education around the world but specially in school curricula, so my contribution is linking these methods with technology where children can interact in a closer way taking advantage of their connection with digital devices and their appeal for digital experiences.

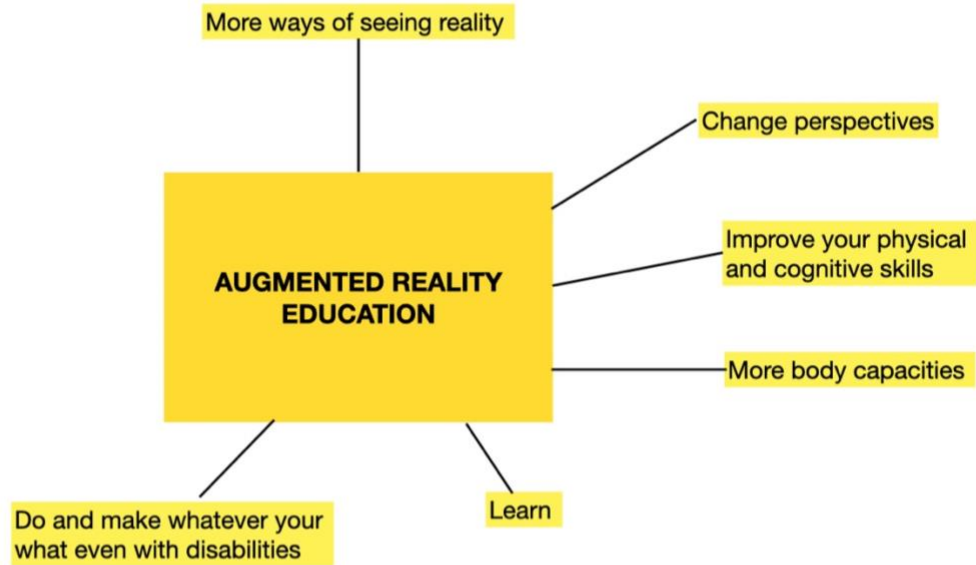
1.3. METHODOLOGY AND WORK PROCESS

The research process started by wondering about the best solutions for my proposal in multicultural education for children using digital devices. It was important see if it was viable and innovative try to do this alternative. Thus, I had to approach children pedagogy, so during the master studies

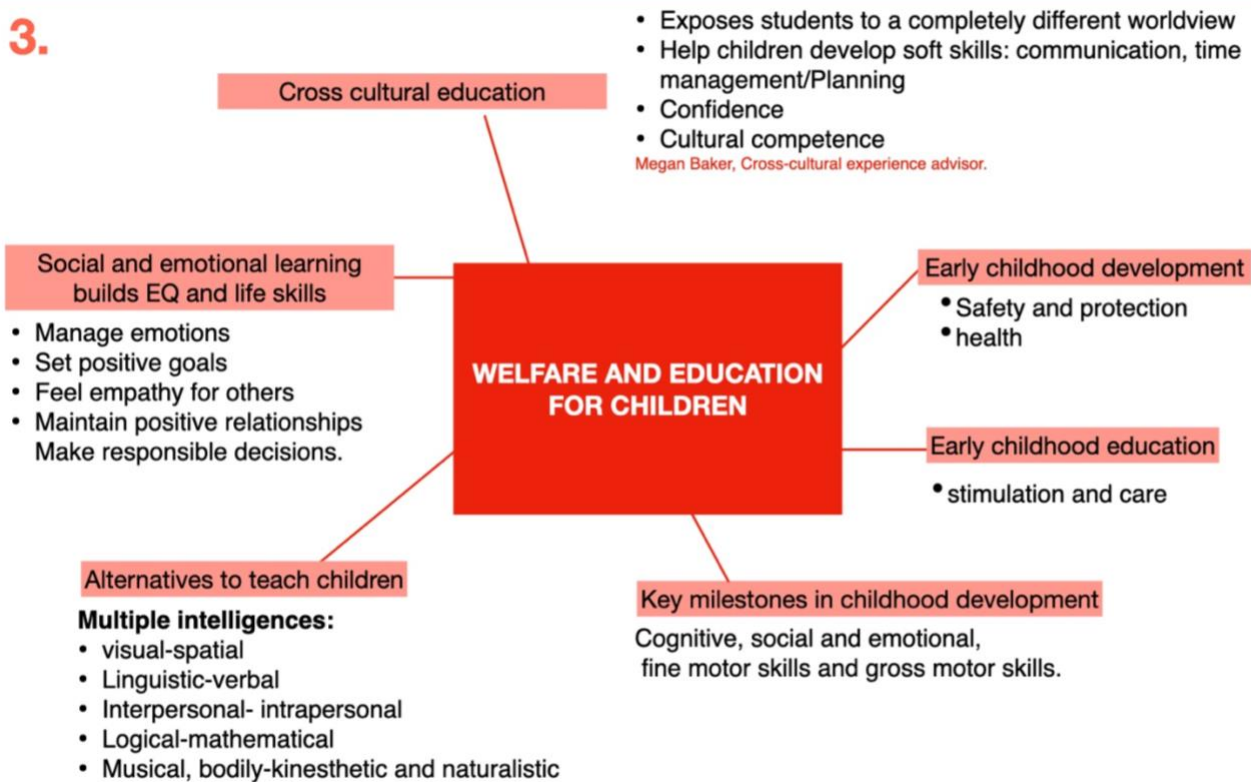
I made six approaches that help me to understand better my proposal and if it would be viable.



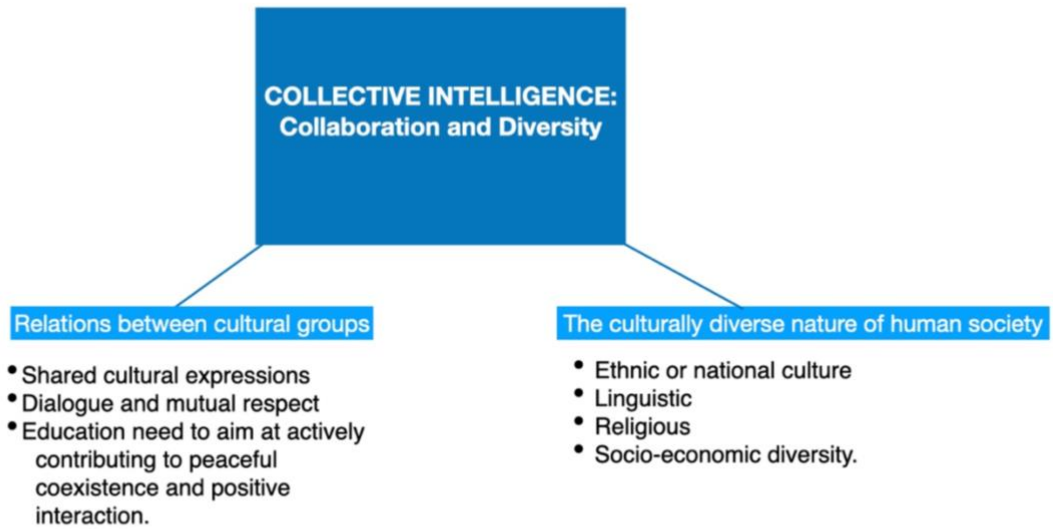
2.



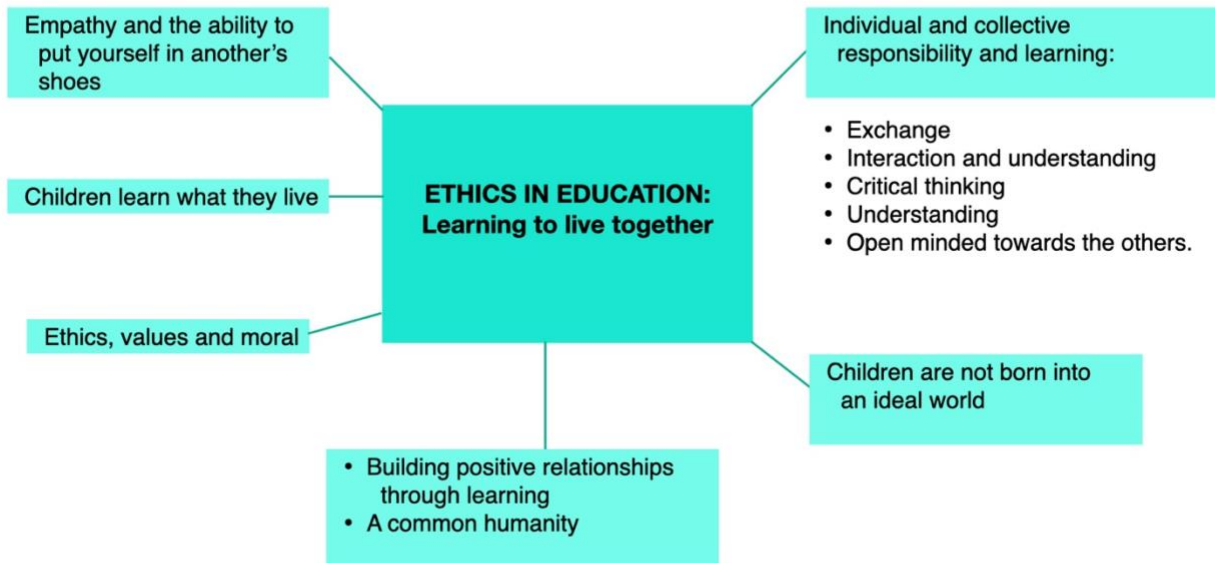
3.



4.



5.



6.

**PROJECT BASED LEARNING:
Teaching practices**

THE MOST USEFUL LEARNING THEORY

Jean Piaget stages of cognitive development

Research about this pedagogical methodology where I found:

- Different options for approaching children education
- Learning theories
- Conditions of learning
- Early years education learning through playing
- Understand better human phases of development

Goals

- Generate a space where children can play and learn cultural themes.
- Create a strong education tool to be applied in children's regular life outside school.
- Parents and children can commit and be part of this project.
- Generate a different mindset among children and also their parents, considering globalization and also, multiculturalism that children are involved nowadays and in the future.
- Give tools for knowledge and that children can found new interest where they can explore their full potential.

Clarification:

“Multicultural education uses learning about other cultures in order to generates acceptance, or at least tolerance, of these cultures. Intercultural education aims to go beyond passive coexistence, to achieve a developing and sustainable way of living together in multicultural societies through the creation of understanding of, respect for and dialogue between the different cultural groups” (UNESCO, 2006, “UNESCO Guidelines for Intercultural Education.”)

Planning

- Research in how to approach the problem answering some important questions about it
- after having the all research done start creating the content for the app
- create the information architecture for the project
- start doing the prototype
- Do some testing
- continue with the prototype
- final prototype

Characteristics of the product:

- Essential- easy to understand
- Important-Learning having fun
- Necessary-Didactical and interactive

Essential Drivers:

- 1.Joyful
- 2.Education
- 3.Creative and dynamic
- 4.Sound and images
- 5.Usable and understandable
- 6.Digital

Chapter 2.

THEORETICAL FRAMEWORK

2.1. HUMAN DEVELOPMENT

ECOLOGICAL MODELS OF HUMAN DEVELOPMENT BY URIE BRONFENBRENNER

To understand human development according to Urie Bronfenbrenner, we must take into consideration the entire environment where growth happens. He named “the ecological system”, which is composed by subsystems that progressive shows the human growth.

The general ecological model

Bronfenbrenner, U. (1994)

He proposes this model to understand how is human development according with the context environment.

Proposition 1 :

In early phases, human development takes places through reciprocal interaction between:

Active:

- Bio-psychological human organism
- People
- Objects
- Symbols

To be effective, the interaction must occur over regular periods of time, enduring forms of interaction in the immediate environment is called Proximal processes.

Examples of enduring patterns of proximal processes:

- Parent-child activities
- Child-child activities
- Group or solitary play /reading /learning / new skills / studying / athletic activities / performing / complex task.

Proposition 2 :

Form, power, content and direction of the proximal process affecting development, vary systematically as a joint function of the characteristics of the developing person (the environment).Varies systematically as function of the environmental context (ex: social class) and of the characteristics of the person.

Proximal process has general effect of reducing against environmental differences in developmental outcome; specifically, under high levels of mother child interaction or social class differences

behavioral problems become much smaller. Unfortunately, in poorer environments is to be expected developmental dysfunction during childhood.

Developmental competence such as mental ability, academic achievement and social skills, proximal process is posited as having greater impact in more advantages and stable environments through to the life course.

Environment as contexts of development

“Microsystems:

Pattern of activities, social roles and interpersonal relations experiences by the developing person in a given face-to-face setting with particular physical, social, and symbolic features that invite, permit, or inhibit engagement in sustained, progressively more complex interaction with, activity in, the immediate environment. For example, family, school, Peter group, and workplace.

Mesosystems:

The linkages and process taking place between two or more settings containing the developing person such as home and school. In other words, a Mesosystem is a system of Microsystems.

On the developing impact of tea way communication and participation in decision making by parents and teachers. The effects of family and school processes were greater than those attributable to socioeconomic status or race.

Exosystems:

The linkages and process taking place between events that occur indirectly influence processes within the immediate setting in which the developing person lives such as for a child, the relation between the home and the parent's workplace; for a parent, the reaction between the school and the neighborhood peer group. Exosystems that are especially likely to affect the development of children and youth indirectly through their influence on the family, the school and the peer group.

Macrosystems:

Overarching patter of micro-, meso- and exosystems characteristic of given culture or subculture, with particular reference to the belief systems, bodies of knowledge, material resources, customs, life-styles, opportunity structures, hazards, and life course options that are embedded in each of these broader systems. This formulation points to the necessity of going beyond the simple label of class and culture to identify more specific social and psychological features at the microsystem level.

Chronosystems:

Time appears not merely as an attributed the growing human being, but also as a property of the surrounding environment not only over the life course, but across historical time. This system an encompassed charge or consistency over time not only in the characteristics of the person but also of the environment in which that person lives.” BRONFENBRENNER, U. (1994)

2.2. SOCIETY AND COMMUNICATION IN A GLOBALIZED ERA:

“Individuals and societies to live and work together peacefully, with justice, equity, care and respect for human dignity and rights. This requires people of diverse cultures to understand and respect each other, and to treat each other equitably and inclusively, whether within or between nations. Learners must try to understand how conflicts, colonization, political regimes, discrimination, globalization and power relationships have impacted on the human rights and circumstances of diverse cultures, faiths, and indigenous peoples. They need to become aware of current conflicts between cultures and faiths and those of the past, and learn conflict resolution skills for peace, reconciliation and forgiveness. In culturally diverse societies with a history of migration, or with pre-existing indigenous peoples or ethnic minorities, conflict resolution entails mutual understanding, nondiscrimination, respect for difference, inclusion and equal opportunity, regardless of race, culture, gender, language or religious or political beliefs. It is difficult for a society without equity or justice to remain peaceful or socially cohesive. Without peace or harmony, economic and environmental sustainability are also threatened.

The recognition of cultural difference and the right of all cultures to be expressed equally extend beyond the local or National context to global forms of communication and the media. Learners need to be aware of the processes of cultural homogenization due to globalization and information and communication technology (ICT). If children do not see their culture reflected in the media, on the internet or in other forms of communication, it is difficult to maintain cultural pride, and it is easier to believe that the dominant culture is superior. Teachers must try to counter this in the classroom while also modeling respect for all cultures.” DE LEO, J.(2010)

The unconscious and human relationship mechanisms

Communication and socialization

There is a racist argumentation made by people and inherited historically, which we use it, all the time to confront some situations and to try to classify people.

Communication between human beings is about — getting a balance between similarities and differences between each other— Humans communicate through knowing the others, seeing what are the things that we are similar and also, through knowing our differences to negotiate for having a good coexistence, so we built bridges to generate empathy.

Human behaviors is a group of imagined strategies, where the process of communication is about dealing with stereotypes and prejudices that are the result of reading over implications of our interpretation., Diversity is to accept differences and found shared similarities that make us humans. What “identifies” us, is the understanding to accept a cultural interchange , the differences, are valuable because, “ Challenged what we are and what we think and it give is certain curiosity to move to the others posture.” (VARIOUS AUTHORS, 2008)

2.3. LEARNING TO LIVE TOGETHER, OVER CONFLICTS

“UNESCO’s 1996 report of the International Commission on Education for the Twenty-first Century identifies four pillars of learning as the foundation of education for lifelong learning and for drawing out the full potential and latent abilities of learners as individuals and as members of society, while learning to live together for sustainable human development. The four overlapping and interconnected pillars of learning, which the report says should receive equal attention in education, are:

- **Learning to Know:**

- Inherent measure of learning, research, understanding, knowing and discovering with learning
- Developing: Concentration and memory
- Balance of concrete, abstract, inductive thoughts

- **Learning to Do:**

- Creative and the innovative application of knowledge using personal, social and occupational competencies
- Interpersonal communication and life skills, teamwork
- Managing and resolving conflict
- Taking initiative and risk as entrepreneurs and agents of change

- **Learning to Be:**

“The all-round development of the individual - mind and body, intelligence, sensitive, aesthetic sense, personal responsibility and spiritual values and independent values, critical thinking, self-knowledge. Occurring in stages as the child matures throughout life, starting from self-knowledge at the individual level, and progressing to understanding others, through interactions at the collective level “Learning to be” involves the process of “becoming” a culturally aware person, and developing positive values and attitudes, including the courage and commitment to live by those values, treating others with respect, even if this means going against the norm. Knowing oneself is seen as an essential foundation for understanding others, thereby linking with the “learning to live together” pillar.

- **Learning to Live Together:**

Provides an underpinning structure for all the pillars, is seen as one of the major issues in education today. It can enable peaceful cooperation with others in all areas of human endeavor, through knowledge, understanding and appreciation of others’ culture and values, mutual respect, equity and peaceful resolution of conflict towards harmonious interdependence. It involves developing understanding, consideration and respect for others, their beliefs, values and cultures, in order to avoid conflicts, resolve them peacefully, and to co-exist peacefully. It also entails managing difference and diversity positively, as an opportunity and a valuable resource to be used for the common good, rather than as a threat.” (DE LEO, J.2010)

2.4. IDENTITY

Each individual built their identity likewise their sense of belong to something, meaning that people shared patterns and symbols such as beliefs and world origins. Thus, cultures represent a set of elements that a group of people share. In this way, as community we follow certain guidelines and behaviors which marks the actions and the attitudes towards different situations.

Elements that shape identity in a globalized world:

- Labels to the others and to the self (may stimulate conflicts due to homogenization)
- The Imaginary of the other: Is a social construction in our minds (cause prejudices and stereotyping)
- Ethnic labels: Historical, religion, birthplace, etc. (Self-identity awareness) but sometimes ethnic labels shape our societies though Cultural Relativism, this means a coexistence between cultural groups, divided and opposite without an equal inter relation.

Ethnic Identity

Some scholars categorize ethnic identity as racial identity but others understand ethnic identity as belonging to a cultural group, cultural practices, customs, language and values. Ethnic identity usually implies a commitment to an ethnic group, shared sense of belonging to a group sharing values, beliefs and behaviors.

“This conceptualization of ethnic identity is based on the social psychology model of social identity, in which a person’s self-concept is defined by identification with a social group and the emotional significance of attachment to that group.”
(TAJFEL, 1981).

“Model of ethnic identity is proposed by Phinney (1989), who defines ethnic identity in three stages:
(a) **commitment and attachment**—the extent of an individual’s sense of belonging to his or her group
(b) **exploration**—engaging in activities that increase knowledge and experiences of one’s ethnicity
(c) **achieved ethnic identity**—having a clear sense of group membership and what one’s ethnicity means to the individual.” (PHINNEY, J. S. 1989)

“ Ethnic identity is a dynamic, multidimensional construct that refers to one's identity, or sense of self, as a member of an ethnic group. An ethnic identity changes over time developmentally and in response to the context. It shows a developmental sequence from early identifications to a personal search.

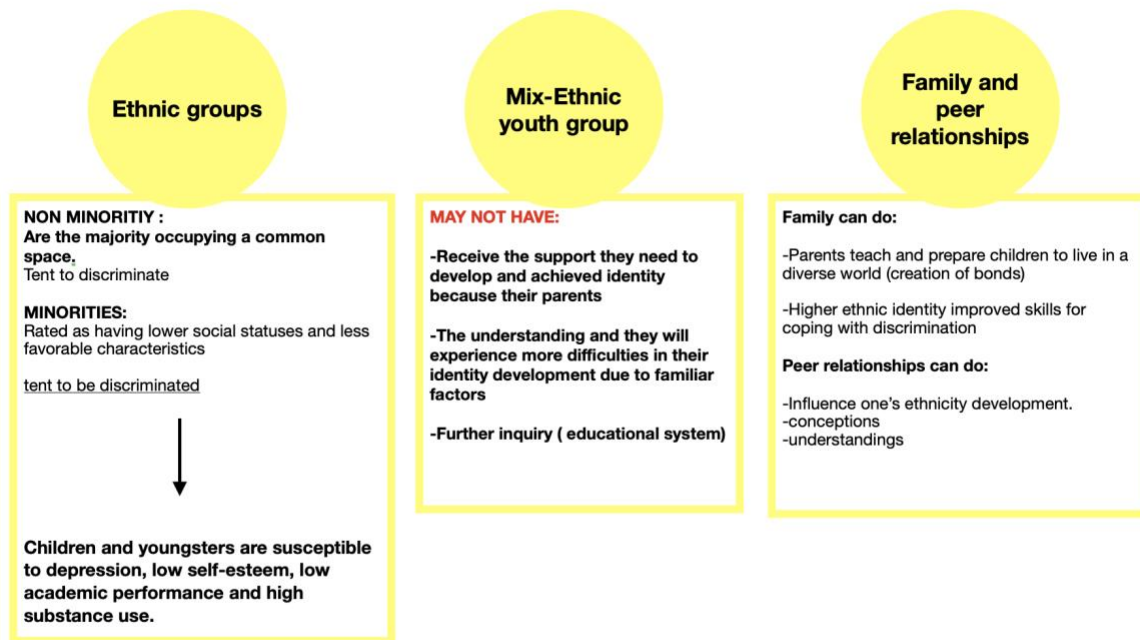
-His mature sense of self as an ethnic group member is assumed to include positive feelings about one's own and other groups and to be a source of positive self-evaluation.

-Attitudes within the ethnic group and on the broader societal or historical context. ”

(PHINNEY, J. S. 2001)

Ethnic Identity Model

Assimilation	High ↑	High Assimilation/Low Ethnic Identity <ul style="list-style-type: none"> Identifies more as an American than as a Latino May speak little if any Spanish Feels at home in the dominant culture More likely to marry a non-Latino May be trying to distance themselves from Latinos or Hispanic culture Could possibly feel shame with ethnic identity (though not always) In friendships and social patterns relates to a high number of non-Latinos 	High Assimilation/High Ethnic Identity <ul style="list-style-type: none"> Moves back and forth between American and Latino cultures easily Might easily date or marry a person from any race or ethnicity At times feels at home with and distant from both cultures Can be/feel assimilated into majority culture but still retain a strong sense of ethnic identity Are interested in keeping their ethnic heritage alive and are quite knowledgeable about it Can serve as a bridge between cultures
	↓ Low	Low Assimilation/Low Ethnic Identity <ul style="list-style-type: none"> Aren't at home in either of the two cultures in which they find themselves Can find themselves in this stage due to rejection by either majority or minority culture (and often both) Can feel estranged, disenchanted and disillusioned 	Low Assimilation/High Ethnic Identity <ul style="list-style-type: none"> Identify more closely to their ethnic community than to majority culture May include ethnic minorities who feel white society will never treat them as equals Most likely will marry another Latino May have little interaction with majority culture in their daily life Likely to reflect Latino culture in language, tastes and dress Can include first generation Latinos who prefer speaking Spanish over English
		Low ←	→ High
		Ethnic Identity	



*The influence of school context on ethnic identity and depression in early adolescence.
By Cindy Y.Huang, 2012.
New York University*

Inclusion and exclusion :

“The understanding the developmental origins of these experiences is central for facilitating. An orientation toward inclusion has long-term positive consequences, given the increasingly global and multicultural nature of the workforce and higher education and the increasing migration of individuals across traditionally identified national boundaries.”
(KILLEN M. , SINNO S. , AND GEYELIN N.)

Ethnic identity in education

“Investigations of ethnic identity among various ethnic groups have revealed significant connections between ethnic identity, Psychological well-being, and school success.”
(KIANG, L. YIP, T. GONZALES-BACKEN, M. WITKOW, M.,& FULIGNI, A. 2006)

Ethnic Identity Exploration in Education will include the following dimensions:

- making connections with student families about ethnicity and ethnic identity,
- engaging students in ethnic identity discourses,
- guiding students in exploration of their ethnic histories, traditions, and customs, and
- Introducing students to social justice role models within their ethnic groups.

Cultural and social identity

- How you see the world and yourself
- Self-image and conception in relation with others and nature
- Mindset/Results/Habits/Behavior

- Membership in a particular group
- Characteristics of the culture that people belong determined how individuals conceive the world
- People can identify themselves with different groups
- Sense of belonging

Cultures

Characteristics in common of cultures	Traditions and customs	Beliefs and values	Knowledge
is based on symbols : language objects with meaning events with significance	Each culture has its own way of doing things such as: behavior, values, modals, way of talk	All cultures have a world view of the unseen. Supernatural ideas of the world like gods, spirits, myths, etc.	All people rely on knowledge of their own communities. Oral tradition/Books WORLDVIEWS THE COSMOS Stories based on: information, news, skills, history, family, land resources, rights. Specific skills: Hunting ,fishing ,carving ,waving , cooking ,sailing .
is shared: Group of people that have in common language and costumes.	Learn them by socialization be part of a society there is not a real understanding of why or how they got started	Religious: faith and spiritual conceptions Understanding the essence of human existence	agriculture science language technology environment heritage Nutrition
is patterned and integrated : integrated because is based on collective intelligence and working hard together for the same goal and it has made by a crew effort.	Habits Laws of social life Viewpoints for the world	Norms, standards and expectations Moral views: good or bad	
is adaptive: _technology reflect features of environment, food supplies, depends on the settlement people rely on it to build their way of living if they lost it, is deculturation, thus cultures, depends on natural resources.	Tradition: lifestyle that is passed through generations viewpoints of a society: sacred and political affairs verbal or written way of expression like art and music family conceptions ways of living : diet, clothes,	self-behavior Social roles Socialization : social class, race	
is learned : culture is something that we have to learn.	gender roles	Values: individualism: related with economic success collectivist: connected to various forms of wellbeing	

2.5. ETHNOGRAPHY:

“THE ART OF DESCRIBING A CULTURE”

Ethnography as tool for innovation and sustainability, this tool is the way of describing a culture from collecting knowledge about people's world and learn from them through listening, observation, interaction and being sensitive. So, with ethnography we become more participative in other's reality, acquiring a compromise with others, cooperate, take responsibility and trusting to comprehend the other. In this case, it is important to focus on collective narratives in the past and the future that have forged the society visions.

How is the world for each person in their own context?

- Learn from people
- LISTEN, OBSERVE HOW PEOPLE INTERACT TO DEVELOP SENSITIVITY.
- Something that offer a deeper lever to be more alive and experimental to get closer to reality.
- Avoid fast reality conclusions and think with stereotypes and prejudices.
- Reality is more complex than we think.
- Types of lives that we can find in different social contexts.
- Field work: research and analysis for understanding people's worlds.
- Be more participative in the others reality. From the costumes, language and social context.
- Compromise with the others:
- Cooperate, trust, responsibility, vulnerability, solidarity, observation and humility.
- Comprehend the other's reality (empathy).
- What are the collective narratives of the past? Also see present and future.

source: Etnografía e innovación, <https://vimeo.com/397158243>, 2020.

To continue, ethnic identity is basically the sense of self, constructed by each individual as a member of an ethnic group. Although, this may vary depending on the individual development and personal achievement, such as, migration, higher education and lifestyle. Lastly, the cultural and social identity, is about how you see the world and yourself in relation with others and nature; What is the individual mindset, habits, behavior, the sense of membership in a particular group, sense of belonging and how each one related with their own culture.

Ethnography is key to understating each society member or group and this brings the opportunity to be more active within communities and be aware of multiple ways of understand the world and its problems. Also, helps to create more empathic solutions and learn to observe and know the differences as reasons to unify and start thinking collectivity.

Consequently, this has an impact in transformative practices in each individual, because of different narratives among people is possible to re-interpreted the past and guide the present actions to a different future. (Wittmayer et al.) , through confronting dominant norms, values and beliefs. Besides, developing a shared sense of belonging, which actions structures and meanings are based on social reality and in a desired future. This is the guided action by inviting people to imagine alternative futures.

“ Ethnography Focuses on the intersection between values and practices. It looks to people's everyday actions to understand how cultural norms – narratives – are formed, interpreted and iterated and how people experience and make sense of their lives. We understand that people's actions take place and are rooted in the context of their cultures, socioeconomic situations and histories and

that the stories they tell themselves and others about life have deep meaning for them. These stories are communications devices about action, social responsibility, why we are here and do what we do. They are used both to explain the world but also as a framework for ascribing meaning to the lives we lead and the actions we take. This dialogue-based shift towards new narratives about people and places can create a narrative which is more widely resonant with more people. And if the narrative can change, so can the value which people ascribe to their lives and actions, and the actions themselves. A different, positive and aspirational story can be shared instead leading to new possibilities and new potential.

” (MAKING WAVES, 2016)

2.6. “ EDUCATION FOR ALL ”

Education for all is about these:

- Prepare children to live in multicultural societies
 - Inquiry about education in schools
 - Emphasis in the interchange and communication about differences
 - Respect for all cultures, how we treated, understand and criticize them from their total complexity and dynamism.
 - Active fight against racism and behaviors or attitudes, and also taking in account the cognitive and ideologically level.
- The environment:
Plural Space, in a school means that his environment permits reciprocal enrichment.
 - The people:
Cultural pluralism refers to an international society whose people consider themselves as an equals when it comes about rights , obligations and opportunities and at the same time being respectful and taking in account that individuals in society may have cultural differences. Cultural pluralism, is based on two principles, one of equality through zero discrimination and the other is respect towards difference and accepting the others. Also, cultural pluralism is about the three primary subjects in this project such as cultural diversity, interculturalism and multiculturalism.

2.7. MULTICULTURALISM

Multiculturalism is about seeing different cultural expressions, also is diversity and is the recognition of the difference and equality. Thus, this means this is another approach that society make to enhance education. “In terms of James Banks (1998:7), one of the principal scholars of multicultural education, this is about an effort of an educative integral reform, designed for guaranteed the equality learning in a series of cultural groups such as economic and ethnic”.

Banks talked about knowledge construction, where he designated how the cultural perspectives influences the way we generate knowledge. He said, “That students have an awake consciousness obtained in the classroom, which makes students know the subjective knowledge and have the capacity to understand their ethnic, racial, social class predisposition, knowing which kind of things favors them depending on this variabilities.”

Multiculturalism, is the recognition and appreciation of all cultures, all different but full of diversity and richness. Learning about the others we can understand and coexist better in the same space without conflict. **The risk of teaching about cultures** from different parts of the world, is to fall in Pedagogical Folklorism, because teaching about others in an environment out of context may be counterproductive, we lost the principal objective of understand this, with their deep meanings and we end up getting just the superficial and external ideas.

Multiculturalism is a dialog constructed between different cultures that allows individuals meet between them and also establish similarities whose individuals can have a relation. The idea is to unify through looking similarities and value the difference.

2.8. MULTICULTURAL EDUCATION

In the 80's, scholars Fleeter and Grant(1987) postulated five different conceptions about multicultural education:

1. Teaching the culturally different, the goal was integrating “black minority” in the educational system through especial educational programs and transited in order to assist to regular schools.
2. Human relations approach, which the objective was teach students be related with other student of different culture backgrounds.
3. Single group studies, which they promote cultural pluralism through teaching special courses about ethnic issues, gender, and social classes.
4. Multicultural education, promoted cultural pluralism and the social equality through reforming school programs for diversity introduction.
5. Multicultural education that is social deconstructionist, which primary objective was prepare students for society challenges structurally inequality and promoted cultural diversity.

Approach:

Progressivist transformation in education, Global criticism to actual differences
Failure and practices of discrimination
Both of this brings Social justice and equality.

Experiences:

All may develop more their capacities being actively members in their communities to transform society.

“ Multicultural education refers to improving the education of immigrant youth and other minority groups. The term ‘intercultural’ is used when referring to education and training, and the term ‘multicultural’ when referring to a culturally diverse society. Multicultural education is often used in the context of adjusting immigrant groups to new home countries by preparing them to live and work on a daily basis in multicultural communities and societies.

- Intercultural education prepares the learners to act as interpreters and mediators between different cultures. This concept is often used in the context of international and intercultural cooperation promoting understanding and diversity.

- Multicultural competence refers to the ability to develop ethical policies, strategies and decisions that concern minority groups.

- Intercultural competence refers to the ability to work in international and multicultural working environments, to contribute to learning between different cultures and to collaborate. ” (LASONEN, J. 2006)

2.9. INTERCULTURALISM

Interculturalism is about ethnic relationships, the spaces and the processes of interaction among different groups of people, in terms of diversity, coexistence is where we can find equality, differences and positive interaction; Because is about the understanding of the others, in this positive interaction space and democratic coexistence. Thus, “the different” socially recognized, “The other” have relevance trough comprehension, understanding of their values and cultural practices.

“Humans found a space with confidence, recognition, effective communication, dialogue and debate, learning from the interchange, pacific regulations of the conflicts, cooperation and finally coexistence as a whole.” (GIMÉNEZ.C.1997)

Inter-cultural Education

“Education for intercultural understanding involves knowledge and awareness about other cultures, comparing and contrasting diverse ways of thinking, and developing deep understanding.” (DE LEO, J.2010)

Intercultural education for all, is about emphasize in societies that have been becoming multicultural. Each culture has their own specificities and it is respectable, also promoting communication and acceptance is part of this approach. Interculturalism means the choice that has been made by a humanist society thus, it concerns to all of us. Intercultural pedagogy based the value of a person through dignity and the sense of plural identity. Indeed, this way of pedagogy is about balanced personal development; Intercultural education, promotes interpersonal relationships, therefore the idea is look for the elements that unify people more that look for the things that make us live apart.

“ This type of education, introduces a flexible vision, permeable and pluralist, accepting individual capacities of being and forge their own identity further of the ethical and cultural traditional identity limits. **This approach goes further the coexistence between groups is more about the dialogue, conflict resolution and cultural interaction. This pedagogical form, implies reflection and action.** Additionally, this education aims for developing skills and values of acceptance and tolerance with respect of the different, keeping off fear and suspicion that ended up in racism and xenophobia. And finally, intercultural education pretends, involve common values of dignity and equality of humans, enhancing knowledge and functioning human rights ” (DÍE,2012)

Intercultural education:

- It is taking in account the regional reality
- Dialog among different cultures finding differences, but also common points between each other.
- Solidarity

Intercultural Project:

- Integral: for all
- Coherent: Goals, mission, vision, aspirations and experiential knowledge.
- Auto generation: Ancestral knowledge, cosmovision, inherent elements, respect toward individual differences.

Spaces for intercultural education:

- “Other’s” singularity recognition
- Mutual knowledge

- Open and natural communication (Spontaneity)
- Experiences and knowledge interchange with the other, through break stereotypes constructed from the imaginary.
- The interchange and sharing with the other, like the mirror paradigm, “ I can recognize myself recognizing the other”.

Multicultural and Intercultural Education According with Ytarte and López

According with YTARTE(2002)

Intercultural (Action strategy)	Multicultural (Fact Situation)
Privilege the principle of similarity and the equality notion.	Emphasizes the value of cultural differences.
Includes power relationships and exclusion dynamics that society establishes. (Anti-racist education)	The development of individual identity and enhancement of social skills in a diverse reality.
Dynamic notion of culture that proposes an interchange and mutual enrichment of social groups.	It does not imply communication and cultural interchange

According to (LÓPEZ,2002)

Intercultural	Multicultural
Go through the educative process	Lack of features and conditions that defines this process
Goes further with the acceptance of the massive culture's existence	
Looks for, interchange, reciprocity, interaction and mutual relations.	
Advocates for solidarity between different ways of seeing live, values, history, social conducts, etc.	

2.11. IN EUROPE AND LATIN AMERICA

Inter and Multicultural Education

I have been researching about intercultural and multicultural education in Spain, Europe and Colombia and other parts of South America. Accordingly, with different pedagogical proposals, such as in Europe, multicultural education is focused on migrant communities or other communities like gypsies. The pillars of this educational project are the multicultural and the intercultural education for all not just for the minorities.

The idea is to prepare citizens for be capable to coexistence, within differences and see the value of being part of a globalize society but also, know themselves to understand the others. Therefore, we can create societies more respectful, that knows how to communicate and interchange ideas, also respecting the different cultures, treating each other from the awareness and knowledge perspective with enough critical thinking. This is also a first step against discrimination and racism, because with education we can change behavior and attitudes.

History Context

First steps making education more equal

“First studies about diversity began from 1882 until 1915, its origins from the creation of association of life and history of black people on Chicago. This fact had a massive incidence in North American society and the development of proposals to intervene in the educative practice.” (BARRIGA, 2013)

In Europe:

The European concern about intercultural education started in 1966 with the massive migrations, generating that European education started to need looking at the migrant children that started going to school. Then organizations as UNESCO and The European Council, began to be interested on this educational approach to impulse avoiding losing identities.

“The European Council, in the 70's, promoted teaching about language and culture from the birthplace of immigrant children, but in the middle of the 80's it has been impulse experiences in intercultural education to help the inclusion of all the children that are in Europe. The principal reason to set up this approach it was that in Europe the societies have become multicultural and each of these culture has respectable and particular characteristics, it is not about understanding the cultural miscegenation instead of this is promoting communication and the others acceptance.”
(BESALÚ)

According with scholars, about immigration politics and social integration of immigrants in European Community in 1999 says that,

“Intercultural education is coherent strategy to scholar integration of immigrant children, also it allows students solve different problems from different points of views that can become a conflict, and contribute to prevent prejudice and racist attitudes.

Additionally, the minister of education in the European council, establishes in 1989 the following objectives in education:

- Encourage teaching foreign languages
- Student and faculty mobility (Erasmus)
- Educative offer of quality and development against scholar failure.
- Development of technical and professional studies and the adaptation of methods and contents to technological changes.
- Collaboration of international organizations and solidarity from developing countries”
(BESALÚ)

The development in cultural diversity curricula in education and the transformation in a global level, influenced the Colombian and Latin American context in the 70's and 80's. The first approach was “Ethnic education”. This approach began because of the desire of having a different society that could be more inclusive and opened to diversity. In fact, this is a process where America was dealing after the European colonization. Consequently, this brought the evangelization of indigenous communities and political and cultural confrontations, between the dominant party and indigenous communities that were not included as part of the nation in the past.

For example, in Colombia, there was a change in the constitution in 1991, when the new constitution claims that Colombia is a cultural plural society; Colombia is a country, where we have many perceptions, ways of learning and relations with the world. Therefore, Colombia and other countries in Latin America began to change the educational frame, due to the fight of cultural movements such as indigenous and afro people. Which were historically marginalized due to the constructed imaginaries by the dominant cultures (colonization).

“Ethnic Education inserts in a social complex process which manifest the conflict between old ways of interpreting reality and those that fight to build new imaginaries, new forms of understanding their condition of plurality that make room to the different social actor that fight for their recognition and for building a new sense of society.”(ROJAS,2000)

Intercultural education in Latin America

In Latin America the problem remains in recovering the native and ancestral heritage, this has been generating problems within territory protection and keeping alive traditions; This began with European colonization in the Americas, where they arrive to a territory and obligate native cultures change to another religion, forget their costumes, change their attitudes and learn another language among others ,causing the lose of their identity.

“The national educative proposal looks for cultural assimilation and linguistic through a system that extracts native culture, heir to west. Thus, values, principles, knowledges that have European roots and make devalue the indigenous. European, means good, civilize, progress, all that comes from the West is better. Instead, the indigenous is bad, barbaric, pagan, late, and all of that comes from the indigenous.” (CAÑULEF,1999)

2.12. HOMOGENIZATION

“Globalization had generated multiple transformations in the understanding the world and social relationships, promoting a kind of social crisis. This have a big root that is Homogenization and the threat to despairing local identities, regional or national from imposing unique models of interpretation of the world , in context where its growths a big number of expression and alterity shapes.”(BARRIGA,2013)

As in the past a dominant culture imposed a language and a culture to colonize others. Nowadays we have been dealing with homogenization in education that works in a similar way. In places like Europe or Latin America that historically have a wide range of cultural movement, due to migrations, wars and localization; These territories have been shared by different communities in a strange coexistence. However, nowadays as a postmodern society we are still dealing with the fact, that education is the same for everyone, is based on western ideas and it is imposed to people that do not relate with western culture. Therefore, there is a lot of problematics about losing cultural identity, customs, traditions, languages; Indeed, we are losing whole cultures due to homogenization a thinking that just one way is the right way to go.

“The phenomenon is connected to one of the consequences of globalization that implies the mixing of people, cultures, ideas and shapes interdependent societies, connected among them like never before, but increasingly similar to each other.”
(CAÑULEF, 1998: 236).

Homogeneity, assumes that everyone conceives the world in the same way. Acting as we think, behave, learn, understand more or less the same.

“Be from the same kind as the other”.

Cultural homogeneity, is when the society tries to put together everyone in the same “jar” as everyone belongs to, the same culture, communities or nation; Likewise societies started to forget about the differences between communities or individuals and try them as whole. Therefore, people start losing their path of recognition and identify as part of something, because the social context forced them to leave apart their cultural baggage. It is like all of us have the same culture and ways of seeing the world.

The world is changing but as the modern world that we know, we are aware that we have been living immerse in a globalized world that is open and cosmopolitan. As a matter of fact, individuals responded to this phenomenon in various ways, in fact is not as positive as you may believe, for example individuals are afraid and take a defensive posture against the different or the “others” “ among “friend or enemy” and “them and us”. (MARDONES, 1997)

Consequently, the homogenization is superficial and trivializes the minority cultures; For example, in fashion, appearances, celebration and so on, called cultural appropriation. We, see it all the time in the “first world” countries, where are a lot migrants and the hosting country start appropriating the meaningful costumes or beliefs, such as *5 de mayo* (May 5th) in the US, whose people think that the celebration is about drinking *Micheladas* and eat *tacos*, when actually is about to commemorate the victory of the Mexican army over the French empire at the battle of *Puebla*. So, this is an example of how we start losing the real meaning of culture symbols and how the dominant culture devalues the “different” the “other culture”.

Notes:

“Cultural relativism, is an anthropology paradigm that affirms the human behavior have to be understand in their own context, taking in account the beliefs and the values that are oriented and determined. This means, that we have to take in account the place and the moment where we observe a determined conduct. In daily life, this perspective may be useful as a tool for helping each other to understand the motives, the other’s behavior, before judge them as accretive or wrong, in relation with our own beliefs, values and biases.

Cultural Relativism does not imply a moral relativism, which each one should act according with their value system and beliefs; although, for understanding the others conducts useful try to forget our own moral values and discover which are the ones that explain better their conduct. This does not mean, that we have to be relating with our values, but try to understand the others.” (GEERTZ,C.1984) (GREENWOOD,DJ., AND W.A. STINI,1977)

We have been living in a world that do not take seriously neither the “own” nor the “different”,

“European Paideia”

“Baldacci opens up the contradiction that exists between the universalist principles of the European Paideia and the domination practices that always lead : the European mission has been “The civilization of the barbaric” and the European Paideia, “A domain legitimization”...

The European model, is the principal model that all population in the world should achieve, and the impossibility to guarantee to all these a life model. The hypothesis of a new European Paideia, supposes to overcome the culture of domain, collateral with western history that implies a truly cultural change” BALDUCCI, E. (1990)

“Globalization as one society” leaving behind own traditions in each territory

“Globalization has become a threat for many cultures and languages, necessitating urgent action to stem the rapid loss of languages and cultural knowledge. Globalization has brought the values, products, practices and behaviors of other globally dominant cultures to the doorstep of almost every child on the planet, challenging family values, local practices and traditional cultures and beliefs. The strengthening of cultural identity and heritage also be linked to productivity and sustainable development. Societies that are unable to withstand the onslaught of globalization, risk losing their language and the culture and knowledge that go with it. Unless local cultural heritage and identity are strengthened, linked to social and economic development, minority cultures cannot remain sustainable. Cultural, linguistic and biological diversity will subsequently be significantly reduced.”

DE LEO, J.(2010)

Globalization takes along to homogenization, which does not take in account that humans are diverse in many ways, where exists the truly richness. This value exists in the multiplicity, plurality and difference. The problem is normally, dominant cultures are more powerful in economic and political aspects; Dominant cultures have the dominant part over globalization, so this generates totalizing views.

The processes of globalization simplify culture diversity in one culture, without information and culture democracy. Basically, everything becomes common and the same for everyone and this is when homogenization appears in education, because the principal dilemma in schools around the world is how we teach if we are being a diverse society?. Where everyone has different cultural baggage by cause of globalization and the open world. Hence, in the education aspect, we wonder if we need change because society has been growing as an open world, sharing differences and similarities. Homogenization process without democratization has a mission, which is claim for a common identity, but the problem is that this is demanded by the powerful societies as the dominant groups of people, that are advocating for their own pleas and interests .

2.13. CHALLENGES

New technologies offer a lot of possibilities to promote cultural diversity, because of the internet we can know and analyze various types of elements which would give children more tools to complete what they learn at school or see in books. We can use technology as an ally to enhance the cultural knowledge in children, keep and began connections and relations with people around the world or without our regular social context.

The biggest challenge is the constant advances in social media due to as humans developing new technologies it is important for us enhance communications and relationships; Indeed, these are important facts when it comes to immigrant people, they regularly relies on the internet to keep their connection with their relationships and roots. So, technology and internet are a powerful tool that we can use for a positive socialization and knowledge.

On the other hand, intercultural and multicultural education has another challenge as it is, the improvement of educational materials for promoting interculturalism and multiculturalism. Thus, promote intercultural and multicultural relationships is important to work on racism awareness and the development in attitudes and beliefs to face it. Other materials to use in these types of education are values, promoting them as part of human development and the development of ethical behavior, to start educating democratic citizens .

2.14. CULTURAL DIVERSITY IS A “CELEBRATION OF THE DIFFERENCE”

DIVERSITY IS “*being composed by different types of shapes and parts*”.

Cultural differences are the characteristics of each community that make it singular and full of richness, therefore we must respect it and celebrate them, having cultural differences is an opportunity to learn various things from each other and respect this, difference should not be a reason to be apart.

“ Preserving cultural diversity means that the school should transmit a plural culture, in one that can be representative of all cultures that coexist in a determined environment. Indeed, is built a common culture which may socialize to live in multicultural and democratic societies. In this kind of societies, none cultural expression is devalued or marginalized. (BESALÚ)

Education in Cultural diversity for a fairer and less discriminatory society

“ The UNESCO Universal Declaration on Cultural Diversity asserts that cultural diversity is as necessary for humankind as biodiversity is for nature, so much so that a new word has been coined to describe this symbiosis: “ bio-cultural diversity”. Culturally diverse ways of knowing, doing, being and problem-solving are vital for supporting the search for innovative ways of living sustainably together with finite resources and a fragile planet.

Goal: “Prepare citizens for the future that we will live in a wider and complex world.”

Mission: “Help children to participate actively in making a new cultural frame that destroy the boundaries of their inherent culture to build with the rest a whole new world where life make sense”. (BESALÚ)

Cultural diversity is the coexistence between different identities likewise cultures, this is a space to develop social awareness in a globalized world that allows a diverse connection among communities. All people can have different expectations, engage with the world differently and having other perspectives. Although, everyone have their uniqueness there is some patterns, ways of thinking ,feelings and attitudes determined by culture giving to people social cohesion.

“Culture cannot exist without continual transmission and enrichment through education”.

Each one of the individuals is unique because of their cultural backgrounds thus every human can share different kind of knowledge to the others. Cultural Education is an instrument to contribute to human development and participation of the human within the society. The education starts at home with the relationship between children and their parents but also the school have an important role in children cultural awareness, because they will build their first peers in these environments and the interaction with the natural environment it will be determined by these relations and build children’s social and cultural awareness and knowledge. In consequence cultural education encourages children to contributing as a member within the community, built self-confidence and skills, promote the development of inclusive peer groups and friendships.

Diversity as an educational paradigm

“Anthropologist defined diversity as a group of strategies and behaviors that are imagined and developed by human beings, wherever and whenever in order to survive as a group and perpetuate as a human group through their descendants, also through time and space. If we adopted this perspective, any lifestyle difference, behavior or values that allows us understand people behavior, it has to be gotten as a result of cultural diversity. Therefore, in some way we all are different from the other, and for this reason, in some way we all are, diverse.”

(VARIOUS AUTHORS, 2008)

Diversity Advantages and challenges

1. Increase that students exposed more to different situations which are outside their comfort zone, in order to enhance skills and strategies.
2. Leave behind the pressure to “fit in” in a determinate model.
3. Self-evaluation, working on a positive construction of self-esteem enhancing skills and capacities.

How to learn about diversity

By Natasha Crosby in the article, “Diversity and cultural awareness”

1. Learn about own cultural background. (Where we come from?)
2. Learn about other’s cultural background not just participating in stereotypical attitudes that are misinformed and misrepresented. It is not about cultural appropriation is about appreciation of other cultures.
3. Children context/reality needs to be represented in the classroom, they need to feel related and close where the things that they are learning.
4. Children must continually be exposed to activities material, experiences that challenge stereotypes.
5. They can enjoy, appreciate and seek out differences. Children are thought and they learn visual discrimination, teachers need to be not afraid when a kid point out difference, due to differences are always associated with bad things because teachers or adults are afraid.
6. Children needs to know that intolerance is unacceptable; that everyone is worthy of love, acceptance, worthy of belonging and every human have a place in the world. Humans need to feel that they belong. So, having direct experiences with people who are different from them is a good way to approach this.

2.15. THE DIFFERENCES

Differences are linked with the concept of race due to, inherit colonization. In Latin America we naturalize a social order of domination, labeled representations about minorities like subordinated communities with different characteristics from the dominant communities.

The universalism of logics and knowledge is a form of dominance over the “minorities”. That is why, multiculturalism as an option to fight against domination and exclusion.

The losses:

The loss of individual identity due to the wide access to different communication media, permeating children knowledge being in contact with different worlds due to globalization of everything. The loss of cultural baggage, forgetting about ancestors or native cultures and leaving it for different lifestyles from other places forgetting their own lifestyle (Losing traditions).

Domination over the “others” through colonization

Europe as the land of imperial countries, that colonized several parts of the world determining the social, political and economic construction in European colonies. Therefore, the western model spread around the world and maintain it for so long. World societies have been subordinated by others and this shapes a conflict for domination, but also this fight is over domination through culture. In the past, colonizers made that subordinate individuals learnt another language, costumes and religion erasing their identity; Nowadays, is globalization where dominant countries place the universal pattern “What is the good way to live”.

“Europe tradition has marked by this history background where the egocentric approach is distorted and mythic, that forgot the connections with other cultures and societies in order to understand the past and the construction of European Contemporary society.” (VARIOUS AUTHORS, 2008)

Differences , putting in other’s shoes

Differences are various attributions classifying them between ones that are over the others, so they are subjectively valued among humans. Hence, this generate arguments that legitimize the rights division depending on, social status, race, ethnic identity, among others. In other words, this is an unfair distribution of rights and social privileges.

**Curiosity is unknown=fear and rejected
“Sick mechanism “ like racism
Disagreed and agreeing } Empathy**

2.16. WHY THERE ARE “SICK MECHANISMS” SUCH AS RACISM OR INEQUALITY?

We have inherent perceptions and interpretations becoming these as an absolute true. But, if we started being more critical, then we start wondering if is an objective inherent true or is subjective and that it is determined by our biases.

Bias

Usually is a negative thought because they are shape without experience, biases are opinions about how something or someone is. Usually it is created without us knowing it. The environments we live in, the people we surround ourselves with, our families, our friends, our workplace, our religion, and our social groups are all factors that can influence our opinions and biases.

Bias and Race

This may affect how people are treated is often called prejudice, which means judging someone without knowing their background and context. Our perceptions are subjective created by inherent social context, thus we filtrate our expectations, objectives, experiences and familiarity.

Racism

Humans began to classify everything around, for keeping control of their wide knowledge, so classification and exclusion is part of human history. Such as biologist with animals, we needed to classify humans' beings, as consequence humans have been excluding other humans, and we forgot the necessity of learning to coexist in the same habitat; Besides humans forgot that humans are the same species because biologically speaking we are not different, we are the same species obviously with different physiognomy but inside the same.

First of all, *what is race?* Have you ever thought in this term as a whole and its deep meaning? The concept of race, born with some scholars attributing to humans' physiognomic differences as genetic and biological. Therefore, the characteristics that each individual has determinate by genetic heritage. But also depending on the type of genetic that an individual has determinate individual's behavior likewise this establish the a person cultural baggage. This, was associated with the level of civilization and some innate community characteristics.

In biologically terms, there is no such thing as race due to, as humans we belong to the same species that is human species, there is difference between humans but is more associated about physical features as in consequence of environmental adaptation, that each individual developed; Hence our species such others, develops adaptive characteristics for survival and then create and inherited set of features. Although, we can

look different because our physiognomy, we are still the same, humans. Race, is a superficial and a hard way to divide us.

There are two types of racism that is important to be aware, one is the “old racism” and the “New racism”. The old racism talks about as a say before in terms of genetics and biology and the New racism, is about a cultural racism. The Old racism, began with theories as

“Carl Linnaeus’s *Systema naturae* (1735), in XVIII century, that make an inventory with alive species studying them from morphologic criteria, thus the color if the skin was a relevant element in the classification. He established the existence of four human groups , defined by the physical features, physiological features and social features. (MARQUER,1984)

FOUR HUMAN GROUPS BY CARL LINNEAUS (Scientist, naturalist, botanic and zoologist (1707-1778):

- Europaeus albesc[ens].
- Americanus rubesc[ens].
- Asiaticus fuscus.
- Africanus nigr[iculus].

“In Linnaeus' 10th edition of *Systema Naturae* (Linnaeus, 1758) he named four geographical subspecies of *Homo sapiens*: europaeus, afer, asiaticus and americanus, introducing some anecdotal behavioural distinctions in line with then current European notions about their own superiority. For example, while europaeus was, of course, 'governed by laws', americanus was governed 'by customs', asiaticus 'by opinions', and the African subspecies after 'by impulse’.” (NOTTON,2010)

(TAGUIEFF,1998):

Racism-Ideology, is an organized set of representations, explanations and beliefs, also “theory of races” as elements for determining the view of the world and history.

Racism-Prejudice, is the opinions, attitudes, feelings, guided dispositions by ethnic stereotypes.

Racism-Conduct, it means acts and practices of discrimination such as, persecution and exterminate.”

In genetic and biology terms, race do not exist as a clasification for humans that have different limitations or skills, due to their phenotype (physical features) even scientist tried to see differences inside the body, such as immunology and blood factors among others, but their results were inconsistent according race differences.

It is primordial to see that races are a social construction determinate by our imaginaries of the others guided by stereotyping, where is just the reflection of our fears and ignorance, this just legitimize social reality that are unequal and gives more arguments to racism.

On the other hand, racism in its modern version, called cultural racism is an everyday problem in the world context. It is called “New racism”, in this case, the exclusion is generated by cultural belonging, in consequence people are incompatible with others, as a result of their lifestyle and way of thinking; Thus, it seems that coexistence is dangerous, polluted and destructive, because it questions the other cultural identities, normally the dominant ones. The most common example is the rejection to foreign people, although scholars say that this is attributed by an insecurity problem and people tend to protect this in certain communities, because this brings along fear of losing their own identity.

Throughout world history there are a lot of cases where societies were destroy and defeat by manipulation of cultural identity and forced to life in a different cultural baggage, such as colonization. In this case is the dominant culture that subordinate the minority culture for economic and political affairs. In the other way, dominant communities feel rejected by minorities because the non-acceptance of these people in their communities due to wrong ideas, ignorance, fear and stereotyping and the superiority feeling over other communities.

“ There are three types of ideologies that are the genesis for this processes:

1. Modernity: hierarchy made by social status. Modernity as carrier of progress, rationality and universalism may generate racism between small groups that feel threatened in concrete ways. In fact, the values of modernism are individualism, liberalism and universalism, where the racism is cultural due to it considers that there are incompatible, rational, fanatic , anti-modern cultures and it is asked to this communities to follow coexistence norms.

2.Capitalism: the universalist ideology for development of economy in globalized world, although to reduce Laboral cost and optimize the profit, this ideology needs keeping the subordinated position to determined society layers, such as ethnified collectives, considered as distant, therefore, excludable.

3.The nation: “first ours,” the national identity, grants superiority rather than foreign that are excluded due to their nationality.” (BESALÚ)

“Anti-racist education proved to be critical and be open about the structural racism that nests in occidental society (Eurocentric ideology) and in schools, that we have to eradicate through knowledge discriminatory and racist practices, as much as institutional and individualist.” (BESALÚ)

Anti-racist education proposes opens up about structural racism which is in our society (western) and eradicate these discriminatory and racist practices.

Intercultural education in Europe, claim also for anti-discriminatory education , in fact there is another term that helps to understand better discrimination within Europe,

“ Neo-eurocentrism, meaning the idea of European construction, it is characterized by their intolerance and contempt toward immigrant and also towards European from part of Europe less developed, this ideology defends the privileges of a rich society and culturally privilege” (S. PALIDDA, 1993)

Answers to Neo-Eurocentrism

Generate an alternative, where racism is a prejudice based on illogical beliefs due to ignorance. To achieve an anti-racist society is possible to fight against racism, through dialog and reasoning to transmit cultural content and behaviors and non-racist values; But without forgetting that is a matter also of an ideology and cognitive perceptions, that is why it is important to shared knowledge, debate, speak and represent. Through dialog, different points of view converge on into one element that is communication thus, understanding.

“Racism is a complex phenomenon, not reduced to beliefs and attitudes, that affects the same cognitive schemas that we use as faculty and students to explain reasonable about the differences and inequalities among human beings. Theses schemas are essentially naturalizing; indeed, these established a misguided relationship between biological or cultural facts and the existent inequalities. Those, determined ideologically. Therefore, all posterior learnings even if this is not racist. Thus, this approach of anti-racist education fights against racism not only from behavior and attitudes but also from their cognitive and ideologically dimensions.” (ALEGRET, J. L. 1993).

Cultural fundamentalism, “This advertises that there is danger for the nation due to, it may be a “cultural pollution” this is political concept that situates racism in an ideological level: citizenship, political equality, implies cultural equality; the cultural difference is incompatible with national identity.” (STOLCKE, V. 1993)

2.17. DISCRIMINATION

Stereotypes, come from dominant cultures or powerful figures, where the domination appears because someone have more power over socio-economic and political aspects. Consequently, human relations are manipulated by power, which generates a difference between the dominant party and the subordinate party. In this case, we will talk about the dominant and the minority culture, that means that there is a culture hierarchy, which determine whose has more privileges.

Actually, the dominant culture defines the minority culture because, they found a way of simplifying what defines these communities; Therefore, this is when stereotypes appeared due to, the simplification of the dominant vision about cultures over the others, so is generated a “them” and “us”. Indeed, stereotyping in any way, is a form of ignorance about the unknown of the “other” and to the all that, that it is awaited, to be discover and shared with reciprocity and interaction.

Developing processes of socialization through encounter experiences, deconstructed social statements that we see as “common sense”, diversity visualization and recognizing people with their particularities.

Socialization is determined through the educational system, the socioeconomic environment in the family and media; Children generate their way of socialize and relate with others. In fact, new technologies, influence directly children minds, the information that kids receive every day is an important issue, where indeed is the base of the problem of dealing with how children access to this information; Where they can find different kinds of information that could be wrong or misunderstand it. For example, with social media, films, video games and new platforms are part of the big group of new technologies that individuals are immerse in this historical moment. Content for children with new languages and new ways of relationships can have influence in their socialization and the cultural frame that define their way of thinking.

Teachers:

Most of the teachers are volunteers for schooling minorities and help them in the process of socialization but some others who's not expected to change their curriculum to help minorities in the school. Therefore, teachers expected that these children apply and develop their cultural baggage outside school as if cultural identity were an accessory for each individual.

Scholar (ORTIZ,2008) has been studying faculty perceptions towards immigrant students and in different schools in Spain. As a result, the faculty perceived the immigration as a problem for education because this is more work and effort for them, they feel more worries and frustration and also, they think the immigrant students put in risk the others education. Through some surveys made by (ORTEGA AND MINGUEZ, 1991), the 36,2% think that is illusory think that they can get peaceful coexistence based on respect. Additionally, 40% of the faculty affirm that the languages or other kind of costumes put in risk the national identity and proud, and the 86,6% considered that intercultural education is a luxury and an unnecessary expense, in just promoting costumes, folklore and so on.

The first step is always knowing the “other” to understand it, thus we can communicate.

“Materials that draw near to the others culture and their social problematic, in this way be aware of the need of taking in account the other and understand their own idiosyncrasy, Knowing the other is the first step to understand, hence to communicate.” DÍE (2012).

2.18. PEDAGOGICAL METHODOLOGY

“In all the activities children invest their own personality with their different functions: children use all, the imagination, observation, classification and measurement. When the child classifies, use fantasy. Therefore, children create logical tools to understand reality through fantasy; Their personality in this stage, is the pillar to generate this understandings of children’s environment. When the children invent and create something, they are using their all personality and fantasy, that is the reason why is important all the creativity and logical activities or other kind, that enhances the linguistic and intellectual development of children.” (GIANNI R. 2017)

Challenging perspectives

“Children learn depending on the things that they can learn from their self, it is up to them what are they are their interests, in consequence that is why some education methodologies need to change. It is about doing things that have stimulated freely.” (GIANNI R. 2017)

Education is the developer of human personality and enhancement of respecting human rights and human liberties, this brings to the individuals the opportunity to understand the world through tolerance and relationships among different kind of individuals to maintaining peace between them. Collective intelligence: Experiences and interaction creates spaces and situations where everyone cooperates and shared

{Conceptual basis and fundamentals: Ancestral }

From different native cultural heritage, the ancestral values and the connection with nature and inherent natural rhythms and rites from each individual.

- “Anthropology basis :
- “Cosmovision” and ancestral traditions
- **Philosophy basis:**
- the integration, coexistence through valuing difference and diversity.
- **Biology basis:**
- sensory, motor skills, practice that builds cognitive capacities, respect biological rhythms as native communities.
- **Psychology basis:**
- Jean Piaget theory about constructivism, stages of learning.
- **Free movement:**
- Emmy Pickler theory about the base in rely on children and respect them, considering that they can have capacities to learning and socialize.”(MENDOZA.D.L, 2015.)

CONSTRUCTIVISM BY JEAN PIAGET

Children construct an understanding of the world around them, then experience discrepancies between what they already know and what they discover in their environment. Jean Piaget (1952; see also Wadsworth, 2004) viewed intellectual growth as a process of **adaptation** (adjustment) to the world.

There Are Three Basic Components To Piaget's Cognitive Theory:

Assimilation

– Which is using an existing schema to deal with a new object or situation.

Accommodation

– This happens when the existing schema (knowledge) does not work, and needs to be changed to deal with a new object or situation.

Equilibration

– This is the force which moves development along. Piaget believed that cognitive development did not progress at a steady rate, but rather in leaps and bounds.

“Equilibrium occurs when a child's schemas can deal with most new information through assimilation. However, an unpleasant state of disequilibrium occurs when new information cannot be fitted into existing schemas (assimilation).

Equilibration is the force which drives the learning process as we do not like to be frustrated and will seek to restore balance by mastering the new challenge (accommodation). Once the new information is acquired the process of assimilation with the new schema will continue until the next time we need to make an adjustment to it.

According to Piaget's theory children should not be taught certain concepts until they have reached the appropriate stage of cognitive development.(1958), assimilation and accommodation require an active learner, not a passive one, because problem-solving skills cannot be taught, they must be discovered. Within the classroom learning should be student-centered and accomplished through active discovery learning.

The role of the teacher is to facilitate learning, rather than direct tuition. Therefore, teachers should encourage the following within the classroom:

- Focus on the process of learning, rather than the end product of it.o Using active methods that require rediscovering or reconstructing "truths."
- Using collaborative, as well as individual activities (so children can learn from each other).
- Devising situations that present useful problems, and create disequilibrium in the child.
- Evaluate the level of the child's development so suitable tasks can be set.” (MCLEOD, S. A. 2018)

PIAGET 4 STAGES OF COGNITIVE DEVELOPMENT	Ages	Characteristics
1. Sensorimotor	Birth ages 18-24 months.	
2. Pre operational:	Toddlerhood (18-24 months) through early childhood (age 7).	<p>Piaget considered the concrete stage a major turning point in the child's cognitive development because it marks the beginning of logical or operational thought.</p> <p>This means the child can work things out internally in their head (rather than physically try things out in the real world).</p> <p>Children can conserve number (age 6), mass (age 7), and weight (age 9). Conservation is the understanding that something stays the same in quantity even though its appearance changes.</p>
3. Concrete operational:	Ages 7 to 11 years.	<p>During this stage, young children can think about things symbolically. This is the ability to make one thing - a word or an object - stand for something other than itself.</p> <p>Thinking is still egocentric, and the infant has difficulty taking the viewpoint of others.</p>
4. Formal operational:	Adolescence to adulthood.	

CONSTRUCTIVISM BY JEAN PIAGET	
1.Schemas	<p>Schemas are the basic building blocks of such cognitive models, and enable us to form a mental representation of the world. Piaget (1952, p. 7) defined a schema as:</p> <p>"a cohesive, repeatable action sequence possessing component actions that are tightly interconnected and governed by a core meaning."</p>
2.(building blocks of knowledge). Adaptation processes that enable the transition from one stage to another (equilibrium, assimilation, and accommodation).	
3.Stages of Cognitive Development:	<ul style="list-style-type: none"> ◦ sensorimotor, ◦ pre operational, ◦ concrete operational, ◦ formal operational. <p>Assimilation and Accommodation</p>

WALDROF PEDAGOGY

“ MIDDLE CHILDHOOD

When children are ready to leave kindergarten and enter first grade, they are eager to explore the whole world of experience for the second time. Before, they identified with it and imitated it; now, at a more conscious level, they are ready to know it again, by means of the imagination—that extraordinary power of human cognition—that allows us to “see” a picture, “hear” a story, and “divine” meanings within appearances . During the elementary school years, the educator’s task is to transform all that the child needs to know about the world into the language of the imagination, a language that is as accurate and as responsible to reality as intellectual analysis is in the adult. The wealth of an earlier, less intellectual age— folk tales, legends, and mythologies, which speak truth in parables and pictures— becomes the teacher’s inexhaustible treasure house.

When seen through the lens of the imagination, nature, the world of numbers, mathematics, geometrical form, and the practical work of the world are food and drink to the soul of the child. The four arithmetic operations can, for instance, be introduced as characters in a drama to be acted out with temperamental gusto by first graders. Whatever speaks to the imagination and is truly felt stirs and activates the feelings and is remembered and learned. The elementary years are the time for educating the “feeling intelligence .” It is only after the physiological changes at puberty, which mark the virtual completion of the second great developmental phase, that imaginative learning undergoes a metamorphosis to emerge as the rational, abstract power of the intellect.”

WALDROF PEDAGOGY	
<u>MIDDLE GRADES 4–6</u>	Writing, reading, spelling, grammar, poetry and drama. Norse myths, history and stories of ancient civilizations. Review of the four mathematical processes, fractions, percentage and geometry. Local and world geography, comparative zoology, botany and elementary physics.
UPPER GRADES 7–8	Creative writing, reading, spelling, grammar, poetry and drama. Medieval history, Renaissance, world exploration, American history and biography. Mathematics, geography, physics, basic chemistry, astronomy, and physiology. Special subjects also taught are handwork: knitting, crochet, sewing, cross stitch, basic weaving, toy-making and woodworking. Music: singing, pentatonic flute, recorder, string instruments, wind, brass and percussion instruments. Foreign languages Art: watercolor painting, form drawing, beeswax and clay modeling, perspective drawing. Movement: eurythmy, gymnastics, group games.
VALUES	<ul style="list-style-type: none"> • The family and community life • The healthy unfolding of childhood • Joy in the learning process • An education focused on wholeness in body, soul, and spirit • Intellectual excellence, imagination, strong memory, and problem-solving skills • A viable alternative to high-stakes testing • Age-appropriate use of media • The training of ethical and moral judgment”

Learning through activities

Methodology Proposal for intercultural education

1. Home
(Experiential, imitation, development of imagination, language, motor skills, social game. role game and values.)
2. Traditional Games
3. Dance
4. Songs:
“Give happiness, estimates language, accompanied the activities, engage coordination and rhythm awareness. They are selected according with range age, including songs for different cultures inducing movement and displacement.”
(MENDOZA. D. L., 2015)
5. Cooking and natural food
6. Where they come from?
7. There are many examples of how food become popular since native or ancestral cultures began to use them and know about food. Behind food, there is a whole story about origins, travels, cultural appropriation and event conflicts. As well as, typical dishes, that have a story behind it and it represent a whole community and cultural heritage.
8. Celebrations
9. Cultural encounters
10. Trips:
“Going to different places enhance children knowledge about the world, they can have their senses estimated by experience it and generate reliance in the world that they live.”(MENDOZA. D. L., 2015)

Practices :

1. Rhythm (Variable-diary)
examples:
topics per day
celebrations depending on the month or season
imitation learning
2. Spaces:
-Harmonious
3. Environment:
 - Imaginative game
 - (Development of experiences to have contact with the environment, experiment nature and comprehend their cultural background.)
4. Respect
5. Care

Curriculum

There are three methodology proposals for Intercultural and multicultural knowledge and development in cultural identity in children belonging to minorities, enhancing their positive leadership. Based on the book “learning to be equal, intercultural education manual by Luís Díe”

Topics: information about cultures

Method: selecting topics such as heroes, language, science, gastronomy, art, especial days for different cultures and so on.

Conceptual method: incorporate concepts associated with cultural pluralism, for instance, multiculturalism, discrimination, conflict among others.

Skills:

- Capacity of reasoning: reasoning skills
- Ask about reality being more critical: ethic comprehension
- Developing concepts: skills for discovering the meaning of the experience
- Developing creativity
- Translate skills

Attitudes and dispositions:

- Listen others and speak with others: DIALOGUE, this implies reciprocity, tolerance and respect. Also, to understand the dialogue and the meaning construction. As humans, we model and transform the world with the sharing word we can listen others and believe but always inquiring and being critical.
- Understand and evaluate the own arguments and others.
- Put effort in being coherent and relevant
- Browse evidence.
- Be attend to know where is the problem.
- Manifest an open mind and disposed to learn
- Wonder about things
- Language
- Develop humility, tolerance, integrity, perseverance and impartiality.
- Respect towards others: According to Mathew Lipman, children need an environment where there is mutual confidence, sincerity, impartiality can forge responsibility and moral intelligence in children rather than using “norms”. (LIPMAN, SHARP, OSCAYAN)

Philosophy in this particular approach of education have a crucial role where

“The objective of philosophy is going further with categories and hidden patterns in function the human knowledge function. For example, the use of words, images and other symbols to manifest how much of darkness or contradictory be in them; to think about the conflicts that are an obstacle in convenient ways of organizing, describing and explain the experience. ”

(Isaiah Berlin, Philosopher.)

This proposal of education brings the opportunity to review, wonder, think and criticize the concepts which our human experience is and see how people build mental schemes, theories that at the end help us to socialize and interact with the world.

2.19. PEDAGOGICAL METHODS

Discover:

1. How are living kids in other parts in the world
2. Promote a positive image of being different
3. Critical thinking
4. Languages

Recognition:

1. Know themselves and know their family and community member, see their relationships and explore them.
2. **Cultural relativism:**
 - Try to understand the others from their own context, taking in account their beliefs and values which originated and determined it.
 - Costumes and activities from cultural relativism to understand what is the meaning in their respective context avoiding judging from our perspective and own beliefs.

Heritage:

Learn about different ancient or ancestral cultures to keep in mind where people came from.

Diversity:

1. Understand similarities and differences in a human social environment when users can learn from a complete and coherent demonstration of human and cultural diversity.
2. Recognition of how unique are each individual but also recognize what are the things that makes humans similar from each other.
3. Represent different kinds of people in different environment, cultural baggage and lifestyle and user can choose what they prefer to own for themselves.

Values and emotions:

1. Encourage respect, understanding, equality and teach them about some negative emotions as hate and angeriness.
2. Understanding harmful emotions and how to deal with this through exercises and tips.
3. Love self and others: positive self-talk and reinterpreted things that adults sometimes said.

Rituals:

1. Know about celebration around the globe and understand their origin and importance and also see
2. How important is the seasons for humans?

Shared memory:

1. Folktales and storytelling.
2. Relates of the past where every user would feel that they belong and they can recognize their origins in the historical speech that connects the past with the present

Physical environment

1. Activities with materials, games, nature, music, dance, videos and pictures.
2. Nutrition - Learn about natural food and typical foods around the world

Imagination

1. Create their stories
2. simulation games

Empathy

- Conflict resolution:
 - Social Difficulties, contradictions and peace.
 -
 - **Put yourself in other's shoes**
Began with empathy, where you can place yourself in others shoes and understand their motivations. That is why in educational methodology is relevant to use role play as a tool to inter/multicultural education because, children can imagine and set their minds in others situations through playing to be the other.
- Constructed beliefs:
 - Perceptions, stereotypes and racism.
- Role play, the imitation game:

It is a normal human activity where the user assumes a variety of roles imagining and interpreting different positions, creating a complex characters and scenarios acting with sincerity and convincing. Although, this is not for everyone it varies from each children depending on how difficult is for them and if they feel comfortable that why sometimes we can start with small steps to putting in the shoes of the other.

Is an empathy activity where the main idea is putting in the others shoes?

Imitation:

Unify with other individual a 'you and me' experience is a healthy interchange between 'me and us'. So, this contributes with social behavior development and at the same time reinforce

personal identity and self-esteem. Imitation, is one of the faculties which children can comprehend and know the world through doing.

2.20. BOOKS

“ Usually children’s stories the protagonist are animals, this comes from a kinship with totemic beliefs that gave faith to various myths related with animals, such as, magical, divine, demiurges, etc. These totemic beliefs are present in some societies that are connected with their native culture and ancestors. From the story’s world are part of also local legends, popular anecdotes, religious legends and so on. To sum up, stories presented to us, as a whole, as a stratified deposit of different cultures, an archive in which time has deposited its knowledge, scattered in spaces far away from each other: remnant of popular fantasy, it has appropriated, in the course of the millennia, while they spread, but above the heads, of the people and without looking down, the most illustrious literatures; And then, but already in very recent times, children have been inherited.

From the sacred to the profane, from the time to the game: that is, it. Journey traveled by not a few human products throughout the eras and the cultural models. Children learn depending on the things that they can learn from their self, it is up to them what are they are their interests, in consequence that is why some education methodologies need to change. It is about doing things that have stimulated freely. ” (GIANNI R. 2017)

Folklorism, exoticism and stereotypes.

Stories:

“According to Bruno Bettelheim, infant psychologist and psychoanalyst, stories are a primordial element in education due to create mental images, give answers to children need and fear that they may have. Stories may talk about conflict and solutions, in a magic way that they can assimilate unconsciously. Further, stories make reflections about symbolic messages.”
(MENDOZA. D. L, 2015)

According to Mathew Lipman, the best way to introduce the methodology which pillars are culture and philosophy is throughout stories; He create a methodology based on this, where the literary resources has a powerful role, where children can be protagonist and feel identified. It is important that this readings have a smart content, due to underestimating children would be a mistake. Children copy everything they see and listen, they are sponges that absorb everything that is given to them.

Lipman believed that thought children about certain experiences that they may not have in their regular context they can learn from this experiences as if they have it in their context. Children can feel identified with this stories, this means that they need to see characters that are similar to them like, age range. The discovering to philosophy and cultural inquiry seems to children as adventures, where they feel identify and it needs to be close to their own experiences.

In Lipman text, *“Philosophy in the classroom,”* he suggested that it is appropriate to change text books for more interesting resources for children, thus these materials can show inquiry as an adventure that can give meaningful knowledge and also is needed to change the way that people are teaching kids. “Through imitation and interaction with others, we are capable of build knowledges, feelings and values that that we cannot build with individualize knowledge”. Diego Antonio Pineda, Colombian Educator.

Nowadays, children’s books are published like never before, new graphic techniques and the profits through this industry make that children’s book are popular. There is now a singularity in kinds of books that children can get such as, illustrated albums, game-books, books with manipulable pages and movie pages books, books full of pictures and objects that can be interesting for children.

Therefore, the book is a merchandise which can be found in good merchandise or bad quality merchandise, where the cultural and educative character is avoided because, editors are just thinking in the profit. Children's literature and culture, is a critical issue where the actual production of books is just beginning to explore their relationship to offer children more accurate and useful topics in children's book related with social and historical changes.

"Reading is a cultural necessity where it needs to be implanted in children's personality. This is a new implantation of a new sense, the meaning of the book, the capacity to use the book as an instrument to know the world to conquer reality and to grow up. Reading is a moment of life, a free moment, disinterested, or is nothing. Usually in schools there is not any worry for the passionate interest, the implantation in children personality." (GIANNI R. 2017)

New tendencies in children's book production after wars and historical changes, writers and editors began to focus their attention in introduce resistance and put on the table, topics such as peace, war, freedom, conflict and summarizing world problems. This is the beginning of a new spirit in children's literature. Children are now in an increasing interest in technology but even though they are still interest in other elements typical in a child, it is always a space for children's books, because is an environment that they can found fantasy and imagination.

"We need fresh reflections about facts, about things, without the traditional cultural schemes that reality has made get old." (GIANNI R. 2017)

Children set their minds with the things that they can imagine, their imagination is over their reality, their hopes and aspirations. We can expect talk with children without taking in account their imagination and perspective based on this, Although, adults sometimes think that children understand and recognize, past as adults understand it. Indeed, children cannot see or understand this past because they are not part of that, before children basically the world did not exist for them, that is why is not useful bring children ideas about our ideas of children in the past.

"Past only works in the moment that we are capable of criticize it ."

"It must be emphasized that, as far as we know, the roots of the fairy tale sink into the lives of the peoples of the past, that is, into the depths of the sea in which the children's experience (and ours) floats, the fairy tale is also our story, it is part of the essence of what we call humanity." (GIANNI R. 2017)

2.21.CHILDREN WORLD REPRESENTATION

“ Children do not know the laws of nature, and stories enjoy the same license. However, and although they could not criticize their own animism, the children came to criticize that of the stories. Why? First of all, because they are clear, at a fairly early age (with three or four years, without a doubt), the difference between the world of authentic things and that of stories. Do not ask them to specify the distinction, they make it period. And, precisely because this is so, the wonderfulness of stories helps them to build, authentic and invented .”
(GIANNI R. 2017)

There is another thing when children read children's books, these are characterizing by understand how children minds work. Children are animists they think that everything, even objects are working because someone is doing something behind that element, or that element is like an individual. “Imagine that behind every element in nature is hiding an invisible spirit who runs it.”

According with Jean Piaget in the book about the children's world representation, the animist children considerate that all elements are alive beings. Piaget studies animist as a problem of the intentions, casualties and a necessity to know how everything works related how natural laws works.

In Piaget studies, children perceptions have different stages:

The consciousness

- Children began perceived that everything have consciousness even though some of them cannot move, then they see that conscious is part of the objects that have movement. Afterwards, they distinguish from own movement and the caused movement. Finally, they conceive that just animals have consciousness.

Children's animism

Spontaneous animist:

- From 4 to 5 years old, children think that any object has their own intention and a conscious activity. Then, this disappear and they start an intellectual systematization.
- From 8 to 10 years old, is the last stage until 11 years old, children know that elements make some illusion and that they imagine things but they aware that the elements work in another and rational way.

The bond

- Children's books and storytelling have created a bond between children and parents/guardians, because usually reading with their own kids means a special time of sharing, when normally parents don't have time. When they read for them in ages like 3 or 4 years old, children are observing, studying, listening, examination their factions, their voice and gestures, they are feeling a moment and space where children can feel safe and feel protected.
- Children like to listen a familiar voice and it is better when they listen a story narrated from their parents, this makes a connection with their mother thong, stats recognizing vocabulary, structures, linguistic mechanisms that it would be very difficult to learn in another way.

“Names and verbs, prepositions and sentences that comes in the most affectionate way. In any other context, children would not tolerate being just the listener. But when they faced with a story, children are willing to listen for a long time, and what children internalize is not only the fact narrated in the story, but the words that shapes it. Thus, the language, which is a vehicle, functions as a goal. If, on the other hand, you listen to the recorded story (but try to make him listen to a lecture on anthropological, geographical or historical themes, and see if he pays attention ...), some elements of his experience fall, which are replaced by others. use of mechanical instruments, controls and switches for mental work to recognize the voices, the different characters in the story, to reconstruct, from the dialogues, the steps and progress of the narrative. If the story is televised, his mental activity will unfold around the language of moving images.” (GIANNI R. 2017)

2.22. LANGUAGE OF EXCLUSION

According with a research done it in Spain regarding books for children or youngsters, there have been advances but there is a still a lack of multicultural approach in the majority of books about ethnic groups or cultural approaches; There are not including different “ethnic groups”, and yes, this question marks have a purpose, these are because when we talk about ethnical or ethnic groups as referring to something that in catalogued as the “other”. So, “they” are different in a stigmatic way, as a result through language we can be excluding.

Is the exoticization of people that are not following the “Occidental or Eurocentric parameters as way of living, think and development”

Indeed, in this text you would see a lot of terms that are in question marks because of the same reason. We can ask ourselves a lot of questions about the language and the terms that we use referring to different topics and people. Consequently, some publications, centered their attention in marginal situations, exoticism, folklorism reinforcing stereotypes.

Cultural prejudice: hard treatment / racism / Xenophobe

Cultural pluralism: Social frame where we can solve in better ways conflicts
Appreciation of the other from their contribution deriving out of their diversity.

Conflict

There are intrinsic rules among us, such as:

- Know to listen: who is speaking?
we first check individual perception as labels, this works for anticipate to know and understand better others positions and schematize their discourse
- Know to speak:
Speak about things, problems, objects without thinking just in ourselves is speaking for looking for something.

2.22. LANGUAGE IS A PEACEMAKER

“Without language there is not geography, no science, none of the things that we learn at school, we cannot live without language; It speaks through us about common places, with the preconceived models, with the words that we have received by heritage, with the concepts that we have absorbed, with all that speaks through us but with an own thinking ”.

(GIANNI R. 2017)

Language in culture, it is relevant in the construction of a culture and determinate how to build reality and our world views.

“Language where children construct their realities and relations with the world, from the language children constitute as individual beings with specific characteristics, and their interactions they meet and build reality. This particularity of language made a socio-cultural practice vital for the shaping from diversity, because is from there that it builds the meanings about culture”. (BARRIGA, 2013)

Words shapes the interpretation that we have from the “others” and from the self, this is the construction of symbols and images in our minds, where we create our vision of the world and our reality interpretation, which we have to be aware that words are powerful and how we express, says a lot about how we think.

Language is the construction of reality, how individuals see the world and language is one of the main elements to shape culture and ethnic identity, self-recognition and how individuals interact with the rest. Also, is a powerful tool to be involve in others cultures, individuals can understand others views, even if they are from a different culture and speak another language; If individuals know different languages they can know, understand and be part of more communities.

Language gives individuals the power of interaction and socialization, also it grants the word to speak and listen to others; Additionally, it helps to start dialogue to solve conflicts making empathy and awareness possible. We have to learn how to use this powerful tool that we still are figuring out where to apply it, accordingly with language best proposes.

In fact, vocabulary as typical expressions such us, urban vocabulary (slang) has a deep meaning in individual identity and forms of interaction with the other. Here, exists a clear construction of identity through specific language that make us feel be part of a place or a community, that distinguish us from others. Consequently, it is something that individuals have in their behavior, but sometimes is symbol of derision and shame, when individuals change social context encounter this kind of challenges where their identity is threatened by others as they start doubting if they are part of that new context and generate difficult emotions to deal with.

As a result, children in order to fit in, they start losing their primary identity through changing their language a become someone acceptable for the others, and here is where began cultural identity and losing they traditions and costumes, just to fit in and feel enough for determined context. (relationship between dominant cultures and minorities)

Concepts:

- Assimilation
 - Appropriate
 - Make others know
 - Verbal
 - Memory
 - Explain
 - Places
 - Family
-
- Shared thoughts about experiences
 - Organize live
 - Collective intelligence and communicative
 - Comprehend the world
 - Use language to change individual thoughts and collective actions
 - Enhancement of cognitive skills and socialite built inherent identities and ideologies.
 - Human identity=Ideology
 - Deliberate publicly aspects of our identity that we can shared.
 - Individual identity builds by collective dialogue
 - Present reality from symbolism diversity and linguistic signals (thoughts and action)

2.23. PROPOSALS

- Murals / drawing according with the topic learned
- Glossary
- Ancestral foods
- The ethnic corner: identify and know words and activities of daily life
- Stories and poems from other cultures (Indigenous or native)
- Valuation differences: Inter-culturalism as a moral problem
- Numbers are a blast!
- Calendars around the world
- Meals
- Expose children to see leaders and exponents from different cultures through videos or podcasts (Legends, beliefs, traditions and costumes).
- Music and dance
- Alphabets
- Visit in the museum
- Herbalist: knowledge about ancestral plants in traditional lifestyle.
- Sports and traditional games
- Explain children about different behaviors in different cultures that are directly related with their personal baggage and traditions (for example: why women use burka, why people paint their face in some tribe in Africa and son on) .

Anti-Bias Education

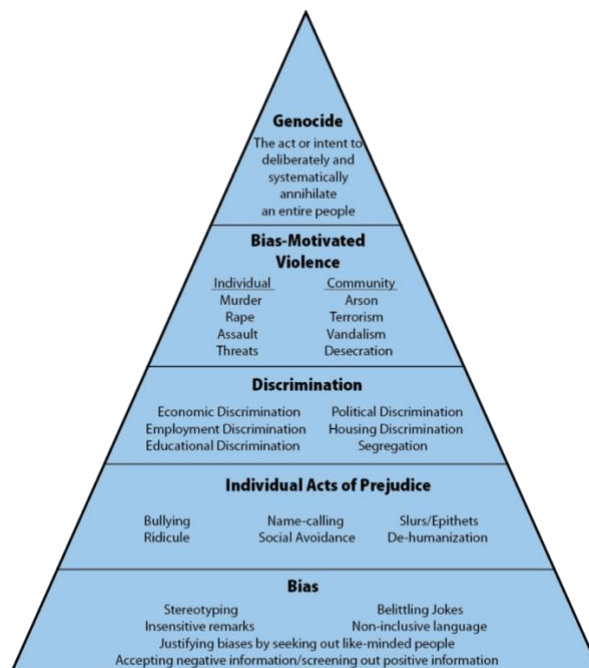
Learn actively challenge stereotyping, bias and all forms of discrimination.

- Understand various dimensions of identity
- learning and applying basic trans relating to bias and discrimination
- Increasing understanding of the impact of culture and differences on communication
- Recognizing, acknowledging and confronting bullying
- Public conversation about Bias and injustice

“Anti-bias education and social and emotional learning intersect in a variety of ways.

Core Values

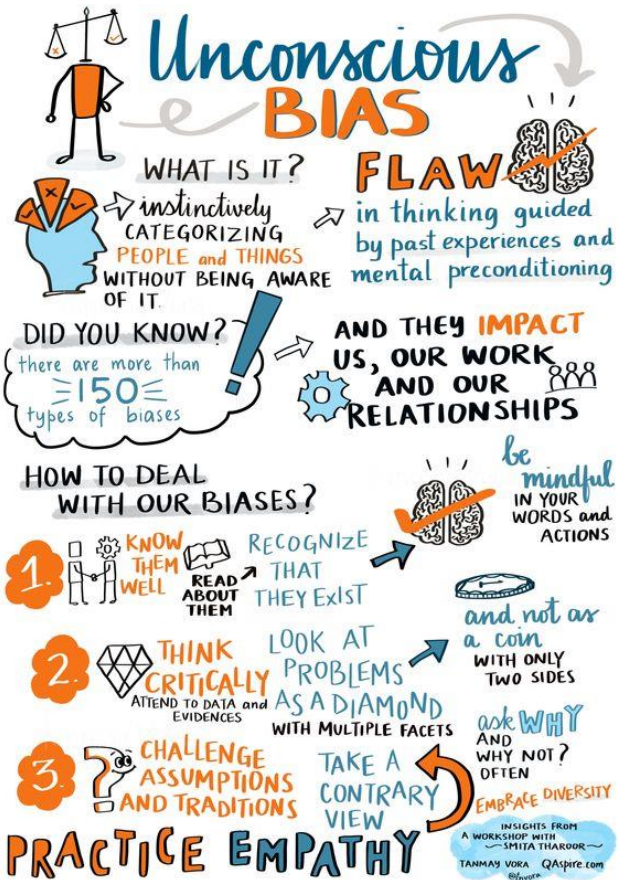
- Everyone has equal, inherent human dignity
- Humanity is diverse and all societies hold great diversity within themselves
- Diversity makes us strong and is reason for pride and celebration
- Tolerance is nurtured through freedom of thought, speech, conscience, and religion
- Tolerance safeguards human rights
- Individual actions and choices matter - one person can make a difference
- Everyone has a moral obligation to prevent hatred, discrimination, persecution, and genocide
- Minds can be opened to tolerance through dialogue, education, and empathy” (SPIEGLER, J. 2016)



Pyramid of Hate, © 2005 Anti-Defamation League

MY INCLUSION ABC'S

@kulfens62



2.23. THE SCHOOL OF FANTASY

(RODARI G. 2017)

Children learn just a part of their knowledge at school, they learn more from observing their relatives, friends and their social peers. They also take knowledge from the tv, games, objects among others. They learn absorbing words and concepts, images and values; Children filtrate these elements throughout their personality and incorporate all the new to existing schemas.

Adults now were different children growing up in another world and children of this time are different, because they world have changed. We can educate our children if we are disposed and open to the changes; Constantly children are growing with the velocity of this globalize world so as an adults, we have to be adaptive to all these changes and we should inquiry about our cultural baggage and our idea of the world.

As an adults we should take in account in what way we are useful to children, we must understand that children work in their own rules, their behavior is constructed according to their invention of how they feel content and please; Children have chosen their rules, that works for them and they accept them. We must see this, and instead of obligate children to do some things that we want, we have to establish some rules for our behavior and respect and understand that children should not do things for please adults or because they are afraid. Adults need to have boundaries and respect children space, their individuality and development, without underestimate them.

So, in order to teach children is important being democratic as possible, respect their personality and their decisions. It is important do not impose ideas on them if we have to see children growing up we need an open attitude, enrich their minds and if we want not reduce their way of thinking in just schemas.

According with Celestine Freinet and his approach with Modern pedagogy, the movement of educative cooperation focused on children, it need to be thought to look and criticize the world without prejudices and fear. Freinet proposal base is in the educative action to shape human beings. The methodology in this case in about cooperation within the community and social participation. He is in favor to invest time and effort in children communication where they can develop discussing skills and problem solving related with conflict solution and peace.

“It’s pedagogical proposal aims to give the student a work that is connected with their experience. Part of identifying the child’s interests, analyzing the process of building their knowledge”
(MUSEUM ON EDUCATION AND DIVERSITY)

In his methodology he proposed that it is primordial that students can capture their reality and create proposals to be communicated between their peers.

“The tutor should seek to use various tools to connect students with their realities”. (MUSEUM ON EDUCATION AND DIVERSITY)

There are some pillars on Feinet’s proposal that are important to take in account in my project:

- The child is of the same nature as the adult.
- Being bigger does not necessarily mean being above others.
- Everyone likes to choose their job even if it is not the most advantageous choice.

Freinet technique to set in education:

-the need of realization of expression exercises such as, writing, graphic, movement, etc.)

-Inter-school Correspondence: students communicated with other student from different schools.

-The consultation binder: worksheet created by students and teachers to fill the gaps left by conventional textbooks.

-The School Press: texts written by students to read among student peers.

-The Book of Life: a notebook in which student records their impressions, feelings, thought in various forms.

(MUSEUM ON EDUCATION AND DIVERSITY)

Children's Mind functions and personality

- Creativity and creator of fantasies
- Imagination and its mechanisms
- Invention if their own stories

IMAGINATION:

It is an indispensable faculty which enhance the moral and the intellectual development. With stories, children can appreciate their own imagination and they can increase it throughout made their own stories where imagination goes to a far place where everything is possible.

When the stories are reading or listened by children, the stories generate that the child can have an open minded through experiment different scenarios and experiences thanks to imagination.

Thanks to storytelling:

-Even stories can be part of a fiction created by individuals, the stories as part of human expression represented historical moments, sociological and folk aspects of the reality. Literature, contains itself a massive root though human experiences whereas humans we represent our thoughts and feelings in this expression, so stories are not a way to avoiding reality y part of human adventure. Therefore, this cultural expression is possible by means of observation and representation of a particular point of view to understand human reality.

The fear experience in children's stories is highly criticize, but experiencing fear through stories is important for children to the understanding about life, because it generates a stimulation in their defense mechanism. At the stories that have the most value in personal level and development of human mind is when individuals can find in these stories a more real approximation about how reality works, life is not easy is full of danger and we have to learn how to confront our fears without ignoring them, this is part of human growth. Fear make humans survive since the human beginnings.

"I believe in the educational value of utopia, an obligatory step from the passive acceptance of the world to the ability to criticize it, to the commitment to transform it." (RODARI G. 2017)

2.24. WAYS TO TEACH CHILDREN TO HATE READING

(RODARI G. 2017)

1. “to Present the book as an alternative to the tv”

Tv is fun, pleasurable and useful, it enriches points of view, forge vocabulary, proportionate information and it gives children a wide environment where they can find information about culture and ideas. Decreases the difficulties in reading because hearing tv helps to enhance language and the listening to overcome the obstacles the mother tongue is different than the standard language at school Helps children get acquainted with hard vocabulary in thanks to images and sounds.

2. “to Present the book as an alternative to comic”

3. “Say to the children of today that before, children read more”

You cannot ask children that be passionate about the past because is a time that does not correspond to them, they do not be interest because dad or mom wanted to they need to it because they are interested in that.

4. “Believe that children have too many distractions”

One of the dramas of today is about managing free time. It's not well distributed, children are growing up in places without enough spaces to play, children theaters, libraries, etc. They are living in small apartments where is not enough space for children. So, more distractions and more books, indeed this a fact where it not depends on the quantity or quality of the distractions is more about the place that the book has in the life of the country, family or school.

5. “blame the children if they don’t like reading”

Why would it be the fault of the children not to be attracted by the books?

There are many families in which the parents themselves do not read even the newspaper. However, they are very demanding with their children, and their pretensions. Gianni, in addition, indicates the responsibility of the State, of public school and of the “high culture”. According To his words, this is “always too aristocratic to get duties teaching”. In children’s book field is a commercial criteria that prevails over the pedagogical, because of the industry and editors the educational is related and associated with something bored for children.

6. “Transform the book into an instrument of torture”

7. “from Refusing to read to the children”

Read a story, a poem or a brief story to the children —even from small— it is an excellent way of forming a bond of love. In addition, stimulates their communication skills and, of course, is a great way to bring it back to your reading. Stories are the direct contact with a wider reality know it through fantasy, that in children is like a third eye. Children create a bond with books through storytelling from their parents that they read them in a special way, just for children to understand and engage the story so “children need that we hold their hands and be accompany them with love; Without obstacles and without forced them.”

8. “it does Not offer a selection enough”

9. “Force read”

Chapter 3.

PROTOTYPE DESIGN

3.1. DESIGN & STRUCTURE

Bias <ul style="list-style-type: none"> -Stereotyping -Discrimination -Bullying -Prejudice -Hard Treatment -Racism -Xenophobe -Cultural Pluralism (Concepts) 	Language <ul style="list-style-type: none"> -Hard words -Speak to others -Slang -Foreign language -Alphabets -Glossary 	Environment <ul style="list-style-type: none"> -Physical environment: Material, games, music, handwork, arts, nature. -Imaginative games (Experiences) -Respect and care 	Rituals <ul style="list-style-type: none"> -Seasons -Celebrations (Months/days) -Special days -Calendars around the world
Conflict <ul style="list-style-type: none"> -Conflict resolution -Empathy -Tolerance and respect -Arguments (Coherent and relevant) -Evidence -Where is the problem? -Open minded -How to listen and speak 	Discover and recognition <p>Discover:How to kids are living around the world Promote a positive image of being different -critical thinking</p> <p>Recognition: Know themselves and their family/community</p> <p>Skills: -Reasoning-Ask about reality Ethic -comprehension</p>	Values <ul style="list-style-type: none"> -Community life -Body/Soul/Spirit -Training of ethical and moral judgement -Respect, understanding, equality -Teach about emotions -How to deal with harmful emotions -Love self: Positive self-talk 	Diversity <ul style="list-style-type: none"> -Similarities -Differences -We all are humans -Cultural Baggage -Lifestyle
Culture <ul style="list-style-type: none"> -Folktales and storytelling: Myths / Stories / History -Ancient civilizations -Traditional games and sports -Dance and music -Cooking and food -History behind food -Cultural encounters 	<ul style="list-style-type: none"> -Trips and experiences -Heritage: Learn about different cultures (Where we came from?) -About cultures -Heroes -Science -Gastronomy (Meals) -Art -Exponents 	Activities <ul style="list-style-type: none"> -Imagination: Create stories / simulation games -Roles play /Imitation learning -Geography -Comparative zoology -Geometry -Mural / drawings -Numbers are a blast -The museum visiting -Herbalist 	Books / stories / Storytelling <ul style="list-style-type: none"> -Human Adventure -Children are animist (Children world representation) -Everything is possible -The bond (Observing, studying, listening, examination of their factions, voice, gestures) Feeling in a safe space. -Fear -Fantasy -Show social affairs through stories -Children's Personality -Creator of fantasies Invention of their stories

3.2. WIREFRAMES AND MIND MAPS



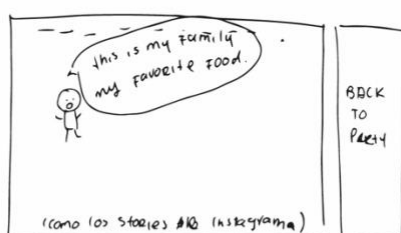
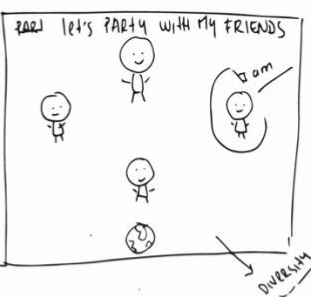
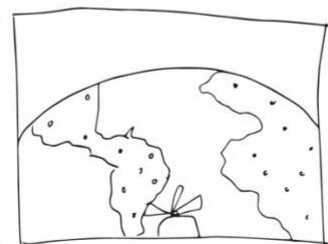
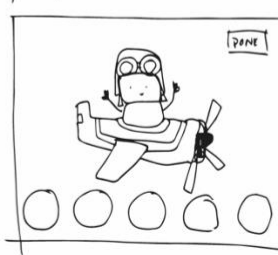
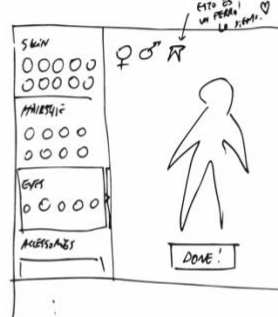
OVERSIGHTING 1

<p>FLAND</p> <p>FLAND</p> <p>GET A PARENT TO START!</p> <p>I'M A PARENT</p>	<p>FLAND</p> <p>FLAND</p> <p>SIGNUP</p> <p>GOING</p> <p>PREVIEW</p> <p>FLAND</p> <p>OR</p> <p>EMAIL</p> <p>PHONE</p>	<p>PROVIDE COMMENT</p> <p>_____</p> <p>_____</p> <p>_____</p> <p>_____</p> <p>DISLIKE</p> <p>AGREE</p>								
<p>CREATE CHILD'S PROFILE</p> <p>NAME _____</p> <p>AGE _____</p> <p>PHONE</p> <p>PHONE</p>	<p>RECOMMENDED CONTENT.</p> <p>CHOOSE WHAT YOU WANT YOUR CHILDREN TO EXPERIENCE</p> <table border="1"> <tr> <td>LANGUAGE</td> <td>BIOS</td> <td>IMAGINATION EXPERIMENTATION EXPERIENCES</td> <td>RITUALS</td> </tr> <tr> <td>CONTENT & DIALOG</td> <td>DISCOVERY & RECOGNITION</td> <td>SOUL SKILLS & DREAMS</td> <td>CULTURAL DIVERSITY</td> </tr> </table> <p>FLAND</p>	LANGUAGE	BIOS	IMAGINATION EXPERIMENTATION EXPERIENCES	RITUALS	CONTENT & DIALOG	DISCOVERY & RECOGNITION	SOUL SKILLS & DREAMS	CULTURAL DIVERSITY	<p>NOW IT'S YOUR</p> <p>CHILD'S TURN! POST HERE</p> <p>THE INFO.</p>
LANGUAGE	BIOS	IMAGINATION EXPERIMENTATION EXPERIENCES	RITUALS							
CONTENT & DIALOG	DISCOVERY & RECOGNITION	SOUL SKILLS & DREAMS	CULTURAL DIVERSITY							

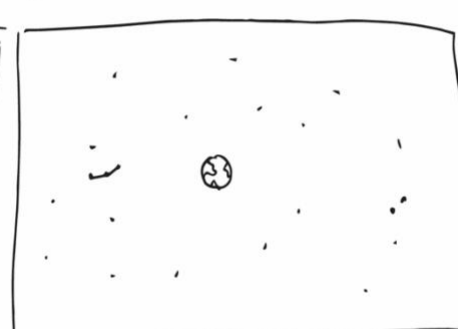
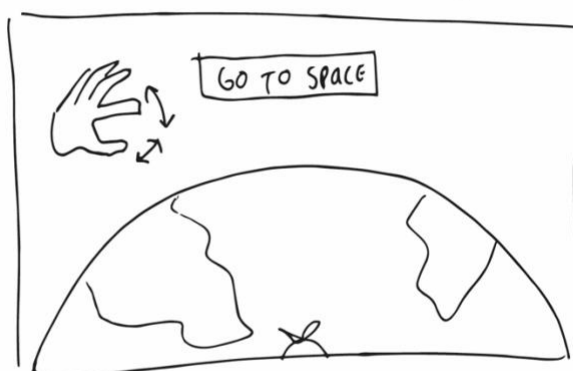
↓

BACKWARD WITHIN
MIND !! FAMILY TREE

CONSTRUYING 2.



BACK TO PAGE 1



Explicar Astrologia (Mitologia Griega)

APS:

one globe kids → "a day in my life"

- meet kids around the world
- they show their life
- teach language
- daily life
- facts about the place
- games and costumes
- stories

Barefoot world atlas → "traveling around the world"

- interactive look at animals
- indigenous people
- topics of interest around the world
- understanding geography

3D interactive

who am I → Race awareness project

- topics like slavery and segregation try using book and stories
- meanful discussions between parents and children about race, ethnicity and culture
- photographs and personal quotes from a selection of real people
- parallel tip: gender ambiguity same sex marriage
- interaction with parents. (two playargame)

Book: "the night boat to freedom"

- character telling stories
- interactive stories with character experience
- road to self or narration
- everyday life stories
- how little kids can become helpers at home or within the community
- discuss emotions

my ancestry

Profile and heritage

my heritage

- family tree / friends tree
- peers

Brainstorming:

- Geography: interaction looking for kids around the world showing their lifestyle and somethings about their country. (connect with different kids around the world)
- children can present how people look (like in their places) and see historical tips about this (migration, slavery, segregation, etc).
- talk about native people in each place they can choose which part of the country want to explore and see animals from the same place.
- teach words or expressions from there
- fun facts, particular costumes
- stories (folk-tales about that place.)
- Differences are good (make characters and play as a doll house) make your character
- you have your character, family and parents matching tool to see others like you.
- similarity around the world: (color, origin, religion, gender, age, language, family structure, hobbies, favorite food, favorite game) animal & color. (matching)
- Books: character presenting the book
- voice recorder
- voice of the narrator
- reading.
- storytelling

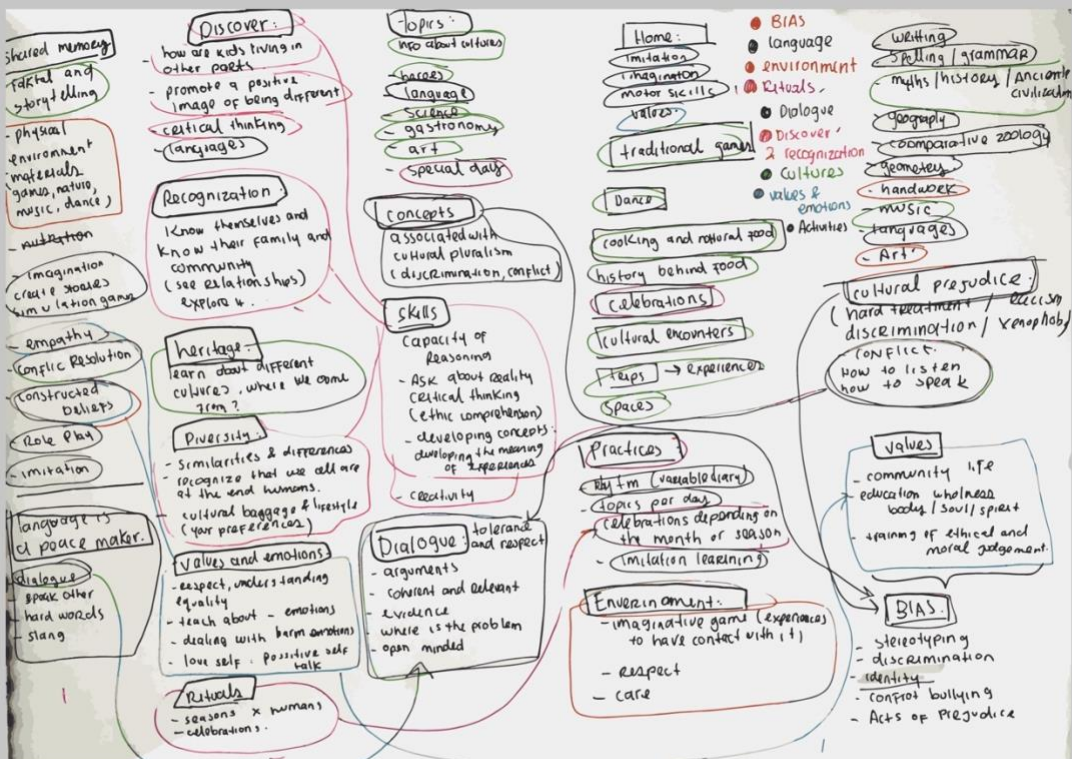
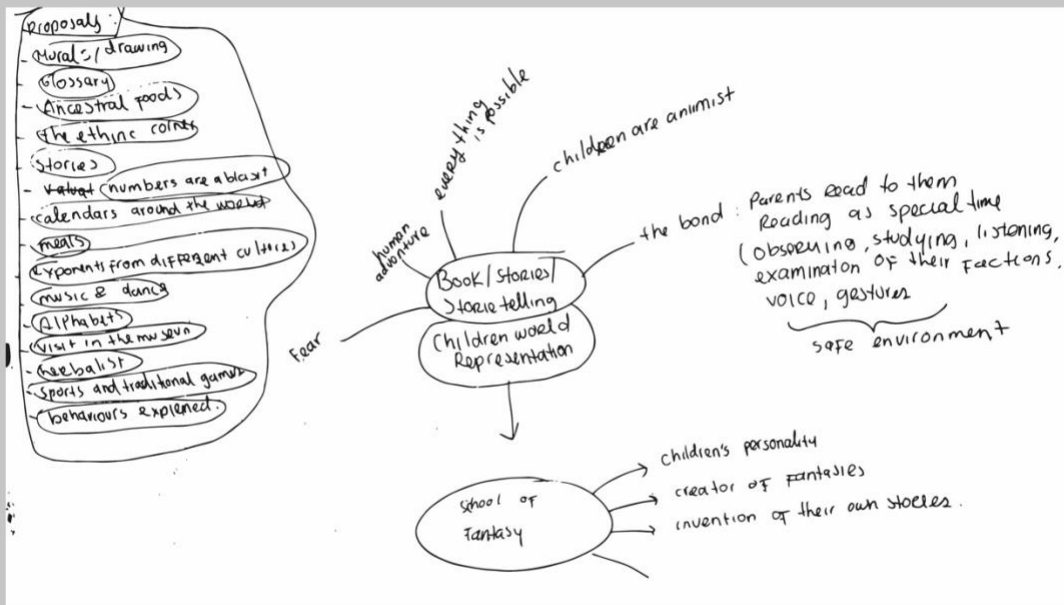
Problem Solving / Conflict / Dialogue

"Put in others shoes."

- experience how if the other feelings
- "see a conflict through story and participate"
- listening, looking why is happening that language used what is okay and not so okay
- words and statements that hurt
- Anger
 - feels
 - Thermometer
 - Anger map
 - calm down
- game
 - play emotion with emojis
 - harmful emotions characterized.
- trivia quiz to solve a conflict (wheel of choice) solving techniques
- listen →
- Speak → positive talk / words

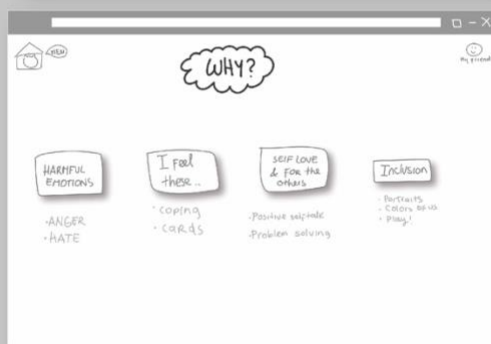
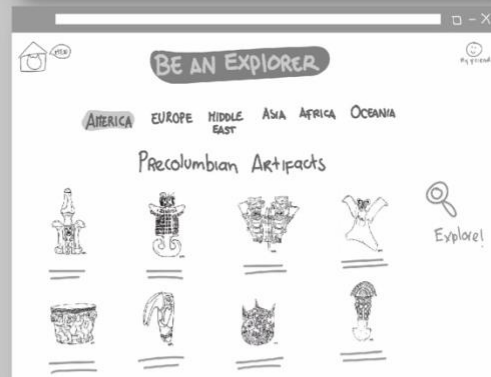
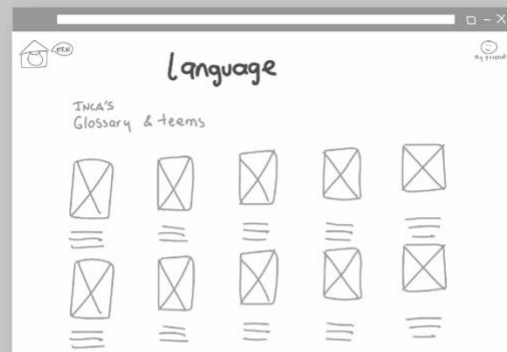
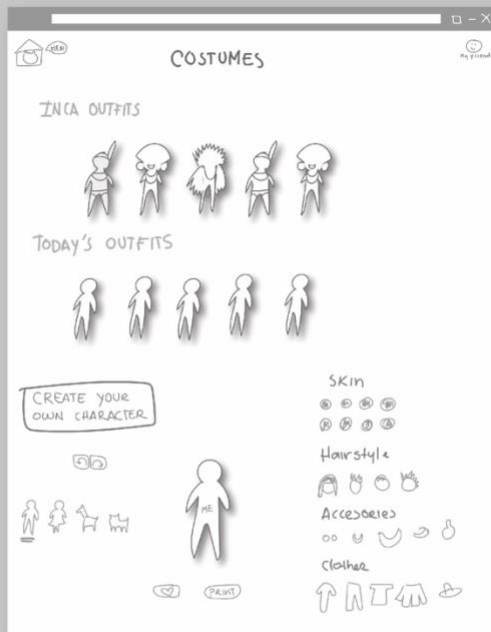
Bias → literature

- where stereotype come from?
- stories about racism
- discrimination, bullying
- xenophobia
- social and emotional skill development
- face
- talk about heroes
- explain why these is but biases



3.3. FIRST PROPOSAL





INCLUSION

MY INCLUSION ABC'S

community with acceptance

We know each other
we are the best in our class
we can offer a unique perspective
we believe in each other
we all belong

in this world

we are all equally important
we are all equally different
we are all equally special
we are all equally loved
we are all equally valued

CREATE CULTURAL DIVERSE EMOJIS

50 Points!
Share!
50 Points!
50 Points!
50 Points!

drag here

like about 140

COLORS OF US

The Colors of Us
multicultural books

Toys & IDEAS

make your own!

SELF LOVE and Love the Others

The Power of Positive Self-Talk

Builds Confidence
Improves Attitude
Allows for Taking Risks

Self-Talk

THAT'S NOT THAT
I can't do this
I'm not good enough
I'm not smart enough
I'm not brave enough
I'm not strong enough
I'm not fast enough
I'm not tall enough
I'm not short enough
I'm not old enough
I'm not young enough
I'm not rich enough
I'm not poor enough
I'm not happy enough
I'm not sad enough
I'm not angry enough
I'm not scared enough
I'm not brave enough
I'm not strong enough
I'm not fast enough
I'm not tall enough
I'm not short enough
I'm not old enough
I'm not young enough
I'm not rich enough
I'm not poor enough
I'm not happy enough
I'm not sad enough
I'm not angry enough
I'm not scared enough

POSITIVE WORDS

Positive Affirmations for Kids

Word	Meaning	Use one of these words
like	to enjoy, to prefer	like
love	to care for, to cherish	love
good	to be nice, to be kind	good
bad	to be mean, to be cruel	bad
big	to be large, to be strong	big
little	to be small, to be weak	little
happy	to be glad, to be joyful	happy

Draw yourself:

Print
Save
Draw Other

Keep a journal

Write, Speak, Grow

POSITIVE SELF-TALK JOURNAL

When I feel...	When I feel...	When I feel...	When I feel...
I am...	I am...	I am...	I am...
I am...	I am...	I am...	I am...
I am...	I am...	I am...	I am...
I am...	I am...	I am...	I am...

I feel these...

How I Feel

I feel this way because...
this is what I did about it:
Something else I could have...

WHAT CAN HELP?

When I feel angry...
When I feel sad...
When I feel happy...
When I feel nervous...

CARD Play

When I feel...
When I feel...
When I feel...
When I feel...

ANGER

How Anger Feels

It's OK to feel angry
Don't hurt yourself
Don't hurt others
Don't hurt property

My Anger Thermometer

Start!

Anger Map

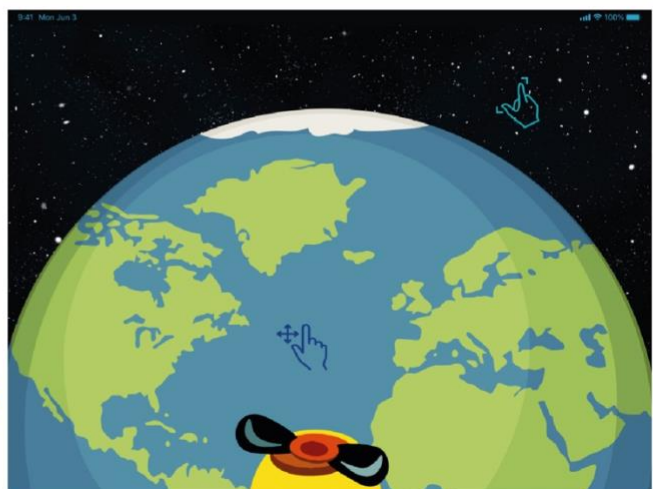
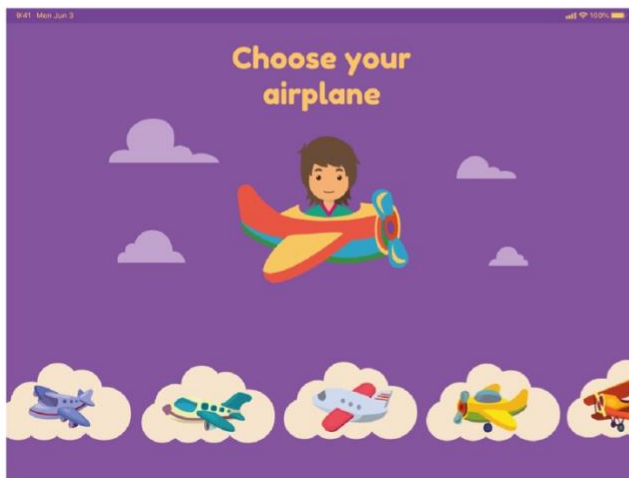
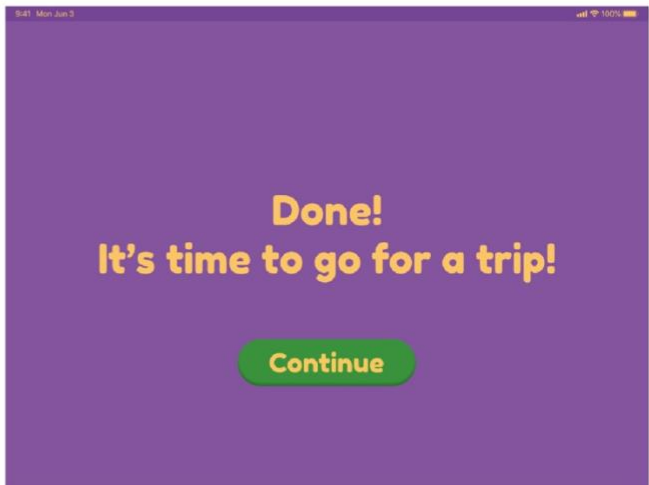
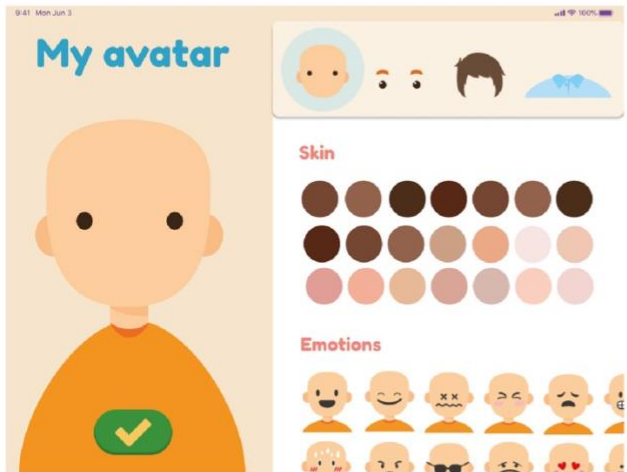
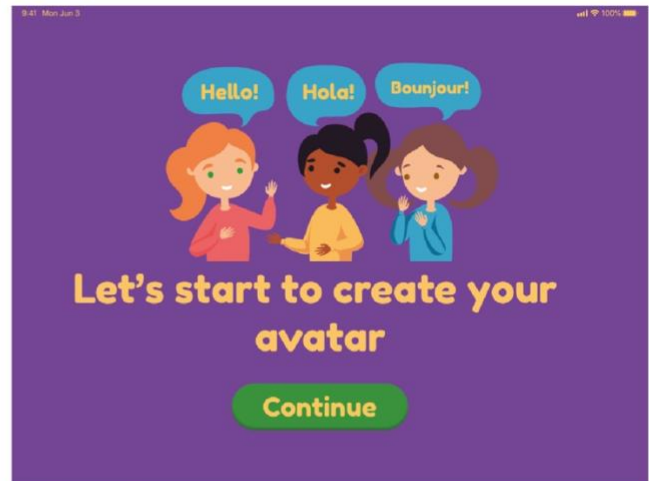
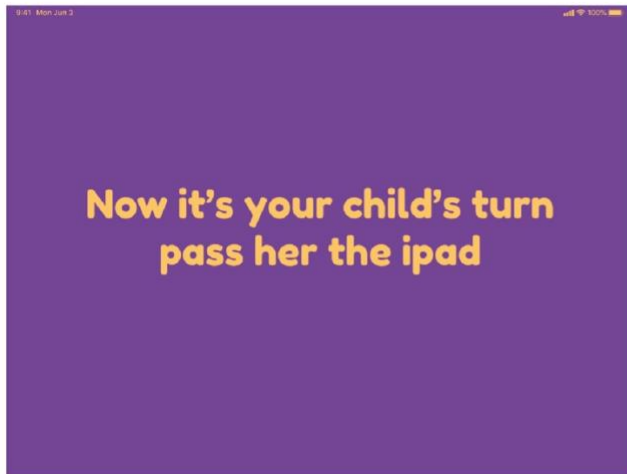
What kind of anger do you feel?
What kind of anger do you feel?
What kind of anger do you feel?
What kind of anger do you feel?

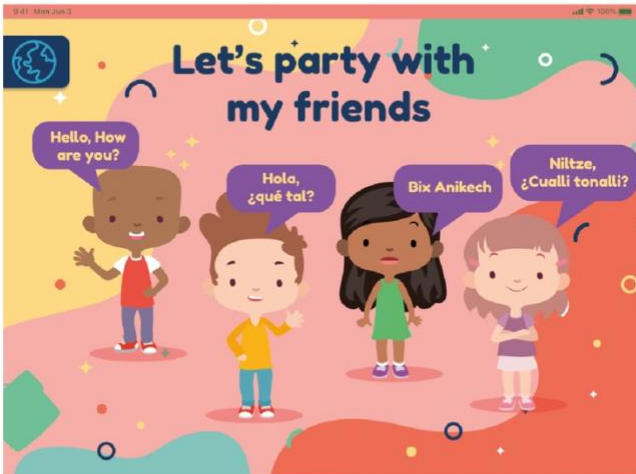
Ideas for Calming You down

Take 10 Deep Breaths
Take 10 Deep Breaths
Take 10 Deep Breaths
Take 10 Deep Breaths

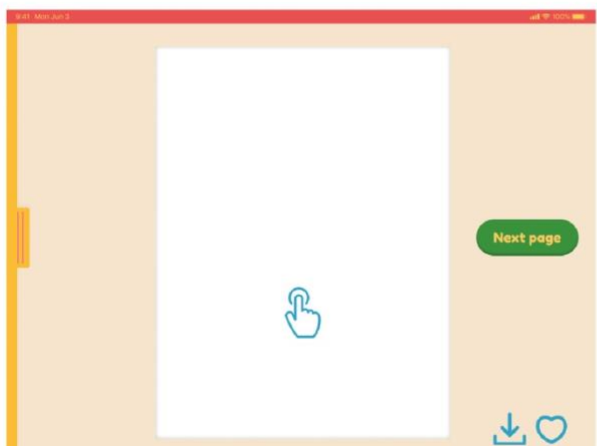
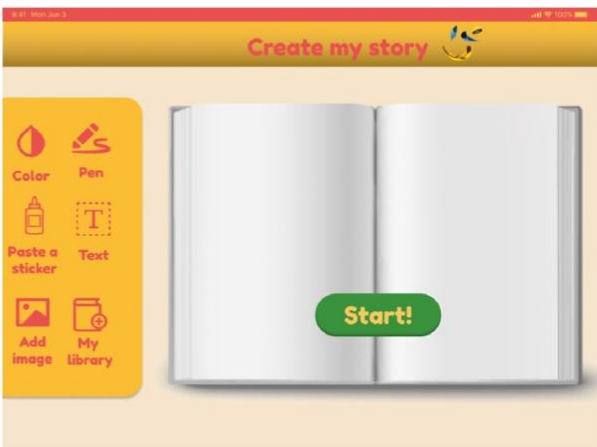
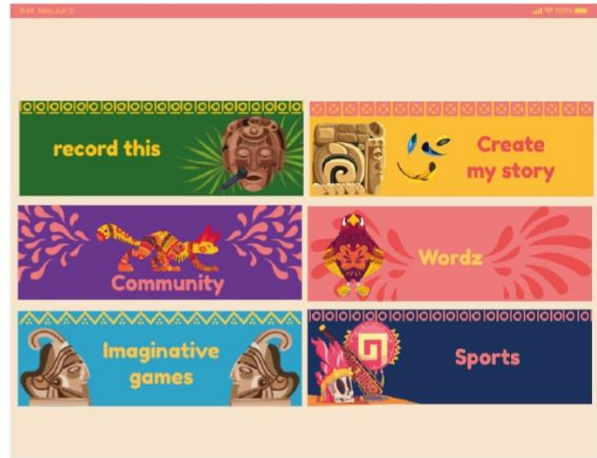
3.4. FINAL PROTOTYPE

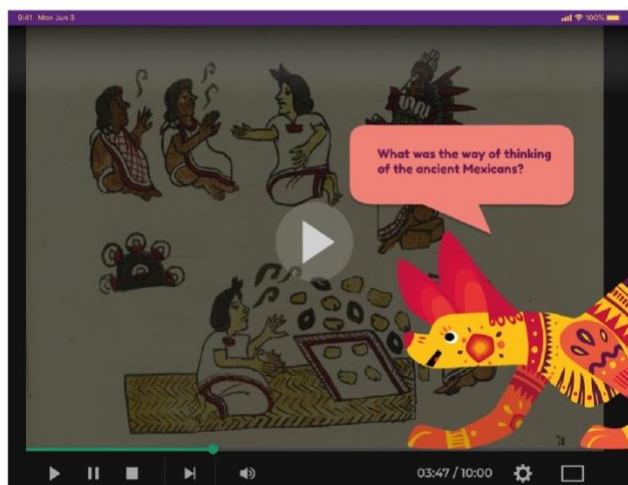
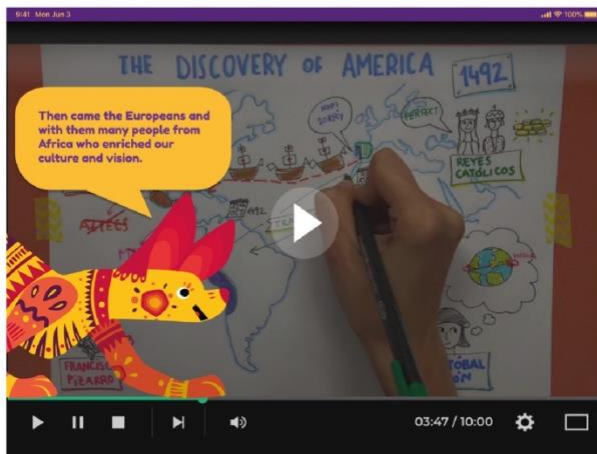


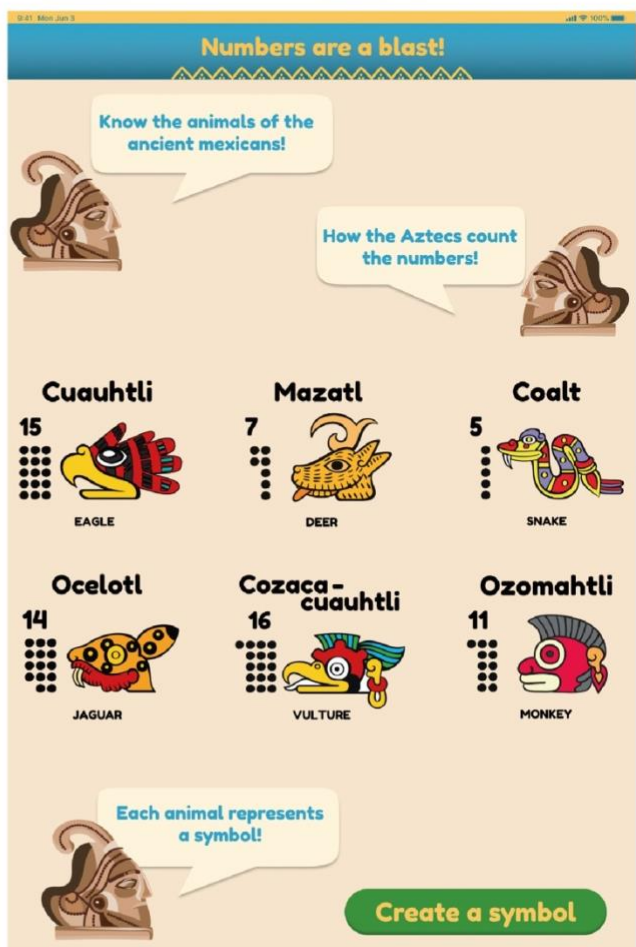
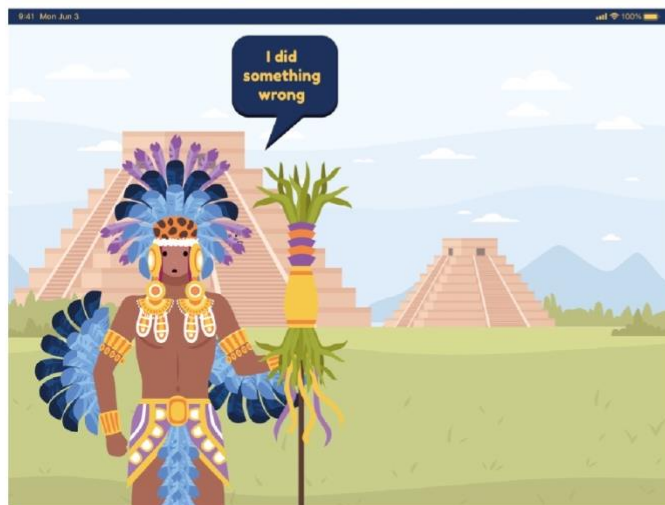
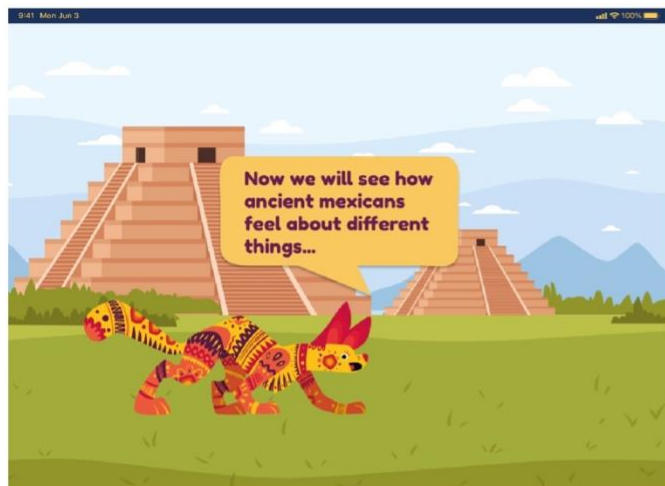













Wordz

There are some words from ancient mexicans that we use today.



From Nahuatl "apapachoa", which means "to soften something with your fingers". Currently this word translates as "loving clap or hug with the soul".

APAPACHAR

From Nahuatl "ahuacatl", which means "testicle". The resemblance to that part of the man's body is clear, right?

AGUACATE

Our ancestors called chewing gum obtained from the boy sapodilla tree tzictli. Currently we call this way all kinds of chewing gum.

CHICLE

From the Nahuatl "xocolātl" it is the food that is obtained from the mixture of sugar with the dough and the cocoa butter.

CHOCOLATE

From Nahuatl "tomatl", which means fat water.


TOMATE


The ancient Mexicans referred to this food as cacahuatl or "cacao of the ground".

CACAHUATE


Wordz

Let's learn with me... some new words from mexico!







APAPACHAR
HUG




AGUACATE
AVOCADO




CHICLE
CHEWING GUM



CHOCOLATE
CHOCOLATE



TOMATE
TOMATO



CACAHUATE
PEANUT

Magic Animals

Learn about animals and their meaning!

Choose one!





Pictograms

Aztec pictograms (glyphs) represented things, ideas, word sounds and more. Draw lines to try and match each picture to its meaning...



Cave



Heart



Place



Conquest



Market



Comet



Water



Washing clothes



A good crop



Eclipse



Plague



Marriage



Famine



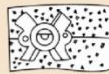
Rain



War



Fire kindling



Earthquake



Stars



Journey



Prickly pear cactus



Speech scrolls



Snow storm



School

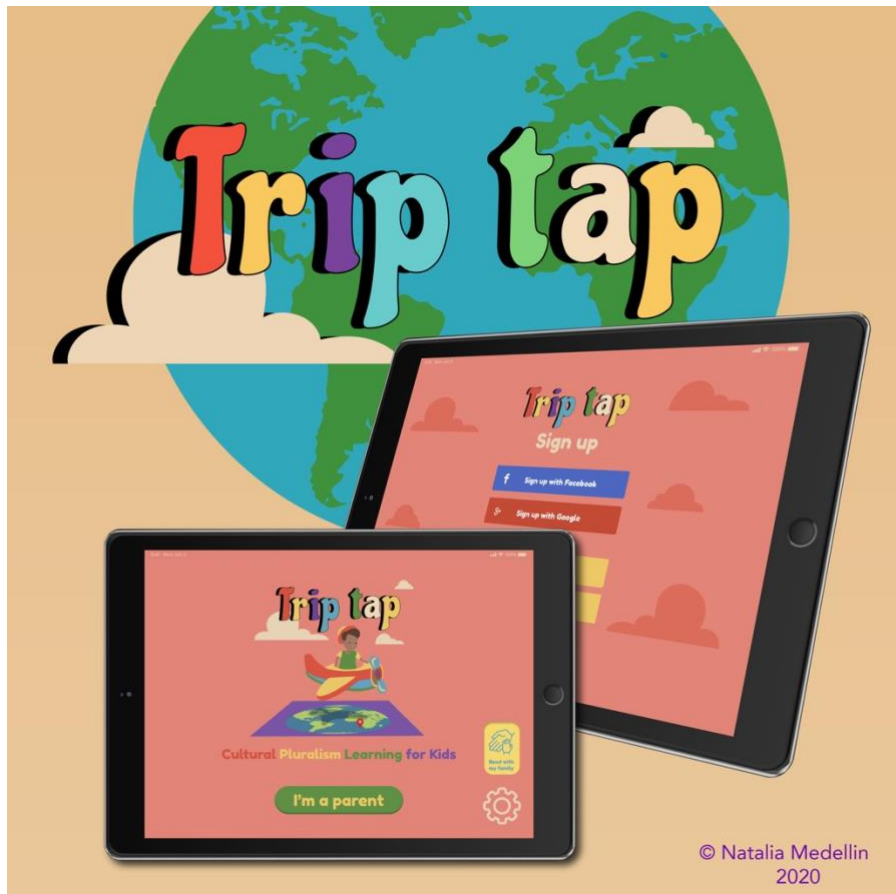
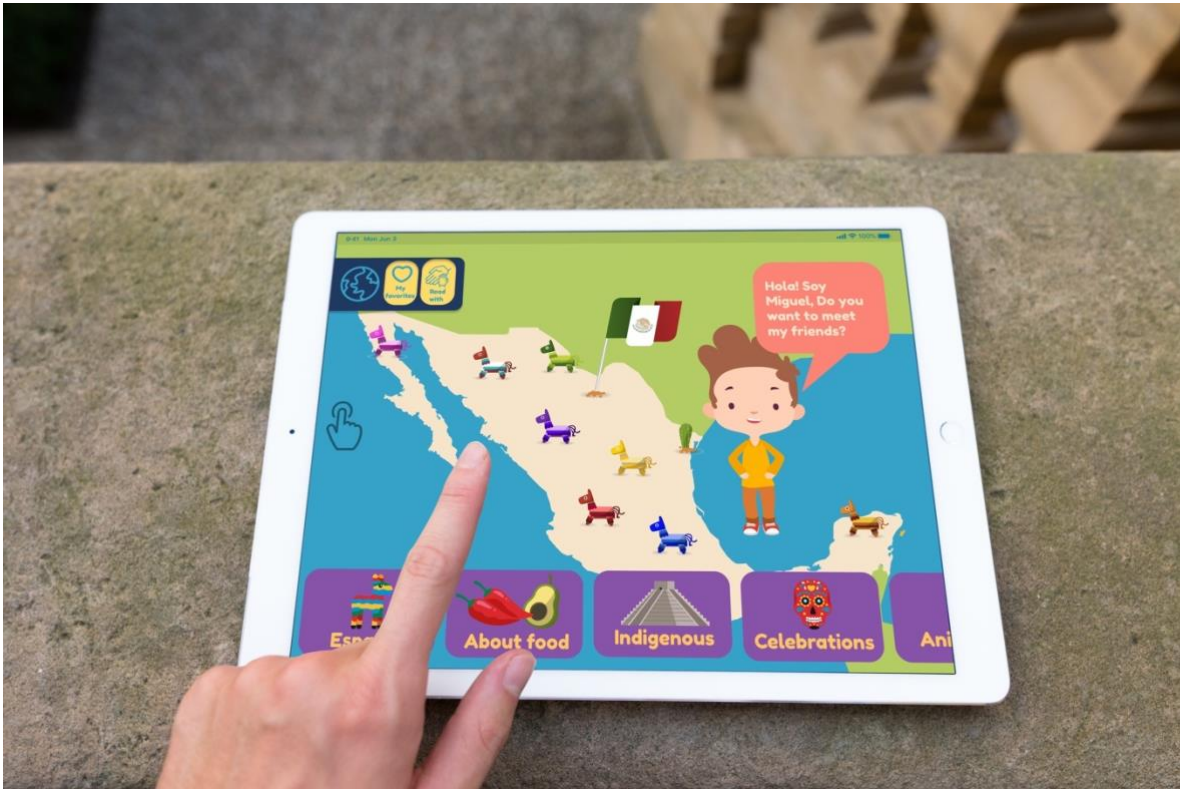


Mat of power



make up a sequence of at least 5 glyphs to form a story. Show it to a partner and see if they can 'read' it!

Make a story



© Natalia Medellin
2020

Chapter 4.

CONCLUSIONS, VALUE AND SYNTHESIS

4.1. ACHIEVEMENT OF OBJECTIVES

- Generate a space where children can play and learn cultural themes.
- Create a strong education tool to be applied in children's regular life outside school.
- Parents and children can commit and be part of this project.
- Generate a different mindset among children and also their parents, taking into account globalization and also, multiculturalism that children are involved nowadays and in the future.
- Give tools for knowledge and that children can found new interest where they can explode their full potential.

4.2. CONTRIBUTIONS

Exposing children to a cultural diverse environment will encourage cross cultural friendships and relationships in terms of races, ethnics and religions. Likewise if children experience different situations out of their contexts they can empathize better with others, giving them the possibility of knowing different contexts. Where they can find it fun and interested in other things that relates better with them and built a stronger identity.

A digital platform that offers a space where children can receive learning in multicultural and intercultural education, they have the opportunity to learn out school useful learnings for daily life and built a better construction of their identity and emotional responses to confront daily life situations. Summing up, this app offers appropriate tools for children from 4 to 10 years old, that shapes their learning in positive attitudes and knowledge.

Throughout my research process I realize that multicultural and intercultural education have been two methods that mostly are use separately and at school. Hence, my project look for taking both methods to the same space where children can have an easy access. This project makes these educational methods closer to the children and understandable to explore the world and learn through stories.

Learning through stories is the value of this project because kids can have access to multiple kinds of stories, whether is a folktale or a story about a place. The idea is also enhance the value in learning how to read and found pleasure in it ,from a young age and also be permeated to different languages that will help children in the future in order to learn other languages and have relationships with other cultures. Also, it is important that they can have access to different folktales such native stories, that normally are difficult to hear or read because ,it is not a information that is common in children's books. Also, I found special value in ancestral knowledge around the world, because indigenous or native communities have a special and different relationship towards nature and human behaviors.

4.3. FUTURE RESEARCH

The prototype presented (FWM 2020)	Design the whole platform	Content design	People involve
User testing: Tested with more children in order to see what are the pain and the gain points.	Design next step: When the whole design is done, It needs to be converted in code by developers to make the app works.	It will be necessary an intense research to collect countries data.	Children educator Anthropologist /Ethnographer UX/UI designer Illustrators Developer
One country researched, Mexico. Future: Make it about the countries that are possible to achieve the app goals. Then do another user test.	Business: Eligible to be on sale to look for investor or funding.	According with collected data design the features and the activities.	-
Business: Eligible to be on sale to look for investor or funding in order to produce the rest of the prototype and launching the app	Market launching: Put the app on the market and have a marketing plan to have enough users.	Having the features and activities is needed use illustrations for show these and also animations for explaining.	-

REFERENCES CITED

- ALEGRET, J. L. (1993): “*Cómo se enseñan los otros. Análisis de la presentación racista de la diversidad étnica en los libros de texto de EGB, BUP y FP utilizados en Cataluña en la década de los 80.*”, Universidad Autónoma de Barcelona (Tesis doctoral).
- BALDUCCI, E. (1990): “*La paideia europea en els pròxims anys.*”, Consell Escolar de Catalunya, Barcelona.
- BARNES, H. : “*Waldorf Education...An Introduction*”, https://www.waldorflibrary.org/images/stories/articles/Barnes_introwaldorfed.pdf.
- BARRIGA, M. A. (2013): “*Diversidad cultural en la primera infancia: Un reto educativo en contextos urbanos*”.
- BESALÚ, C. X: “*Diversidad cultural y educación*”, Síntesis educación.
- BESALÚ, C. X: “*Educación intercultural en Europa*”, Universidad De Girona.
- BRONFERNBRENNER, U. (1994): “*Ecological models of human development*”. In International Encyclopedia of Education, Vol.3 , 2nd.Ed.Oxford :Elsevier.
- CAÑULAF, E. (1999): “*Introducción a la educación bilingüe instituto de estudio indígenas*”, Editorial Pillán. Temuco.
- DE LEO, J. (2010): “*Education for intercultural understanding*”, Reorienting teacher education to address sustainable development: Guideline and tools, UNESCO Bangkok, Thailand.
- DÍE, L. (2012): “*Apreniendo a ser iguales*, manual de educación intercultural”.
- GEERTZ, C. (1984): “*Distinguish lecture: Anti-antirelativism*”, American Anthropologist, new series 86:2:263-278.
- GREENWOOD, D.J., y W.A. Stini (1977): “*Nature, culture, and human history: a bio-cultural introduction to anthropology.*” New York: Harper & Row.
- GIMÉNEZ, C. (1997, Octubre): “*La naturaleza de la medicación intercultural.* En Migraciones”. Madrid, Universidad pontificia de Comillas, n3.
- KIANG, L. YIP, T. GONZALES-BACKEN, M. WITKOW, M., & FULIGNI, A. (2006): “*Ethnic identity and the daily psychological well-being of adolescents from Mexican and Chinese backgrounds.* Child Development, 77(5), 1338 e 1350.
- KILLEN M. , SINNO S. , AND GEYELIN N. : “*CHILDREN'S EXPERIENCES AND JUDGMENTS ABOUT GROUP EXCLUSION AND INCLUSION.*” , University of Maryland USA.
- LASONEN, J. (2006): “*Report UNESCO Headquarter*”, Panel II: Changing scenarios for intercultural education, Part 4. Johanna Lasonen: Intercultural Education in the Context of Internationalization, Localization and Globalization – p.19, Paris.
- LIPMAN, Matheew., SHARP, A., M. y OSCAYAN, F. Op. cit., p. 42 y 118.
- LÓPEZ, M. (2002): “*Diversidad sociocultural y formación de profesores.*” Bilbao: Ediciones Mensajero, S.A.U.
- MARDONES, J. M. (1997): “*Desafíos para recrear la escuela*”. Madrid. PPC.
- MAKING WAVES (2016), “*Amplifying the potential of cities and regions through movement-based social innovation*”, A methodology in progress from The Young Foundation, Britain.
- MCLEOD, S. A. (2018, June 06): “*Jean piaget's theory of cognitive development*”. Simply Psychology. <https://www.simplypsychology.org/Piaget.html>
- MENDOZA, D.L. (2015): “*Educación intercultural en la primera infancia estructura organizacional y metodología*”, Universidad de Chile, Chile.

MUSEUM ON EDUCATION AND DIVERSITY , Article: “ *Celestine Freinet - The modern Methodology -* ”, <https://globaleduca.hypotheses.org/med-the-museum-global-education-and-cultural-diversity/autonomy-pedagogy-educators-gallery/the-modern-school-movement/celestine-ferrer-the-modern-methodology>

NOTTON G. David, *Who is the type of Homo sapiens?*, National Museums Scotland.

ORTIZ, M. (2008): “*Inmigración en las aulas: percepciones prejuicios de los docentes.*”, Papers, 87,253-268. <http://ddd.uab.cat/pub/papers/02102862n87/02102862n87p253.pdf> (Consultado: 1-X-2011).

ORTEGA, P., y Mínguez, R. (1991): “ *Actitudes hacia el hecho multicultural.* ”, Teoría de la Educación, 3,47-57 (http://campus.usal.es/~revistas_trabajo/index.php/1130-3743/article/viewFile/2913/2949; Consultado 10-X-2011).

PALIDDA, S. (1993): “*Por el reconocimiento universal de la libertad de identificación colectiva cómo un continuum entre ciudadanía y cosmopolitismo*”, en: Revista de Educación, núm. 302, Madrid.

PHINNEY, J. S. (1989): “*Stages of ethnic identity development in minority group adolescents*”. Journal of Early Adolescence, 9, 34–49.

PHINNEY, J. S. (2001): “*International encyclopedia of the social & behavioral sciences*”, Chapter: Ethnic identity, psychology of, Elsevier.

RODARI G.(2017): “*Escuela de fantasía*”, Reflexiones sobre la educación para profesores, padres y niños, Blackie Books, Barcelona.

ROJAS, A. (2000): “ *La etnoeducación en la construcción de sentidos sociales* ”. Universidad del Cauca. Colombia: Imprenta patriótica del Instituto Caro y Cuervo.

SPIEGLER, J. (2016): “*Anti-Bias Education: The Power of Social-Emotional Learning*”, <https://www.adl.org/news/op-ed/anti-bias-education-the-power-of-social-emotional-learning>.

STOLCKE, V. (1993): “*El "problema" de la inmigración en Europa: El fundamentalismo cultural como nueva retórica de exclusión*”, en: Revista Mientras Tanto, núm. 55, Barcelona.

TAJFEL, H., & TURNER, J. (1986). The social identity of intergroup behavior. In S. Worchel & W. Austin (Eds.), Psychology of intergroup relations (pp. 7–24). Chicago:Nelson-Hall.

YTARTE, R. (2002): “*Análisis de la educación intercultural y propuesta de un modelo de pedagogía intercultural.*” Tesis doctoral. Universidad de Barcelona. Obtenido desde <http://ldei.ugr.es/cddi/uploads/tesis/Ytarte2002.pdf>

VARIOUS AUTHORS,(2008): “ *GUIA INTER, una guía práctica para aplicar la educación intercultural en la escuela*”. Ministerio de educación, política social y deporte.

WADSWORTH B. J. (2004): “*Piaget’s theory of cognitive and affective development: Foundations of constructivism*”. New York: Longman.

9.

